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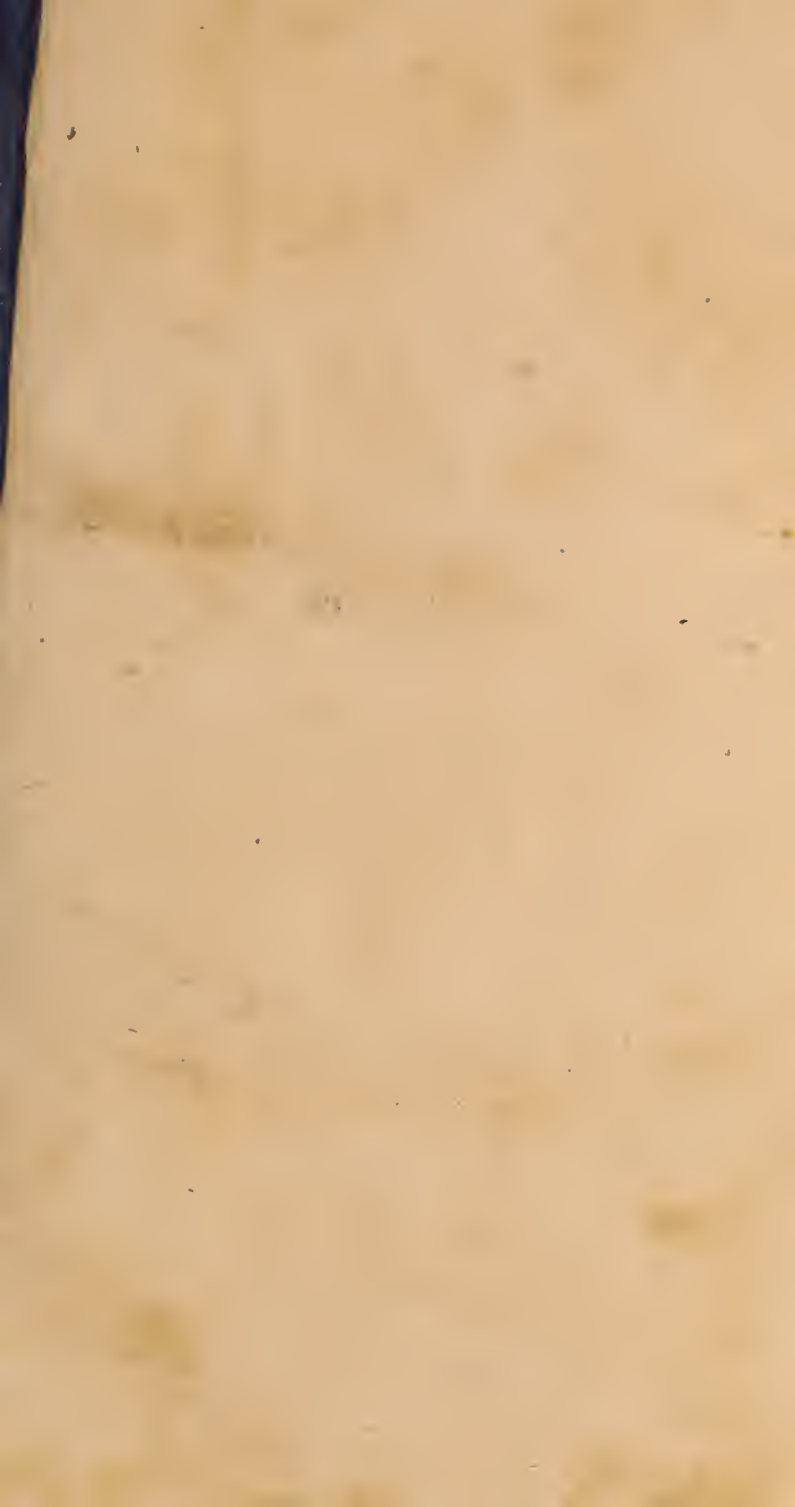
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THE



CHINESE REPOSITORY.

VOL. XII.

FROM JANUARY TO DECEMBER, 1843.



CANTON:
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VOL. XII. — MAY, 1843. — No. 5.

ART. I. *Notices of Chinese Tartary and Khoten.* By W. H. Wathen.—From the Journal of the Asiatic Society for December, 1835.

[Although several years have elapsed since these notices were collected, they have not yet been superseded, by other more recent information. Mr. Wathen held the office of Persian secretary to the Bombay government, and obtained these items from natives of Chinese Tartary with whom he had intercourse, and took every precaution to sift the information he received by putting his inquiries to different parties.]

Chinese Tartary.—The province of Chinese Tartary contains, at present, nine towns of considerable magnitude, namely, Yárkand, Kashgar, Oksú, Eela, Yengí Hissár, Ooch Túrfán, and Koneh Túrfán, (which is sometimes called Hami,) Gúmmí and Lopp.

Yárkand.—Of these, Yárkand, from the extent of its population, may be said to be the capital of the province, though, in a political point of view, each of the governors and Chinese residents of these towns exercises independent authority. Yárkand is described as being a flourishing and populous city. It has two forts; the principal one is of large extent, but its walls are of clay, and it is uninhabited; the other, which is rather smaller, has four gates, is inhabited, and is considered by the natives as very strong, being built of stone and chunam, and surrounded with a ditch. The suburbs extend over a considerable space. The population of Yárkand is said to consist of about 30,000 families, as found by a census made by the Chinese—each family consisting of from five to ten persons. Only 200 Chinese merchants are fixed residents; but many other

traders of the same nation resort to the city—departing after a temporary stay. There are also many Túngání merchants resident in the place, and a number of Chinese artisans. Many natives of Kashmír have settled at Yárkand, a very few Hindus, and some Shíahs, or as they are called, worshipers of Alí; but no Jews, or Nogai Tartars. The houses are generally one story high, and built of clay, which answers the purpose sufficiently well, as very little rain falls in these countries. Yárkand boasts of numerous mosques and colleges. There are two spacious bazars—one within the fort, and the other in the suburbs, besides other smaller bazars in different quarters of the city. Horse-flesh is sold in the butcher's shops, and generally eaten: it is not considered unlawful food by the people of the country, and generally sells for the same price as mutton. Kimmiz is not used by the inhabitants of the towns, but by the Kalmuks, and other roving tribes. The tenets of the Mussulman religion do not appear to be very strictly observed in Chinese Tartary; and the inhabitants seem to be much more tolerant than those of Kokan, and other places in Independent Tartary.

The Chinese government has a force stationed at Yárkand, stated to consist of about 7000 soldiers, partly Chinese, and partly Mantchous or Mongols, of whom a portion garrison the forts; the remainder are cantoned outside the town, much like the English troops in India. The whole are under the orders of an officer, who has the title of Umbaun. There are no Túngání soldiers in Chinese Tartary; for, as they are Mussulmen, the Chinese fear that they would, being of the same religion, join the Usbecks in case of any insurrection taking place. The Túngánís live in the country, the chief towns of which are Salar and Seiram. Alexander the Great is said to have penetrated as far as Salar, and to have left a colony of his soldiers in the country, from whom the Túngánís are descended. They derive the name from several Turkish and Persian words, in different ways, signifying, left behind, looking back, &c., &c. It is a general tradition, that Alexander carried his conquests through this country, to the frontiers of China Proper. The Umbaun, who is the Chinese resident, is the chief political, as well as military, authority in each district. The present governor of Yárkand is Abdul Rehmán Beg wang, who is the nominal Usbeck ruler of the country; but is, to all intents, under the most complete control of the Umbaun, who has sole authority over the regular Chinese troops stationed in the district.

There are many small towns and villages dependent on Yárkand.

The whole district round it is said to be most populous, and is thickly interspersed with villages and hamlets. The country is described as very fertile also; and among its productions are enumerated wheat, barley, rice, gram, *jawári*, *bajri*, and various seeds from which oil is extracted. Melons, grapes, apples, and other fruits of temperate climes, are also abundant. A large portion, however, of the wealth of the people of the country about Yárkand is said to consist of flocks of the shawl goat, called by them *akhchah*, of which almost every landed proprietor possesses a large number. The *dúmba*, or fat-tailed sheep, is also common. Plantations of mulberry trees are very numerous, and great quantities of silk are produced. Irrigation is said to be carried on to a great extent, the whole of the lands in the vicinity being plentifully watered by rivulets, and streams of water flowing from the mountains.

Kashgar.—The city of Kashgar is the ancient capital of the province; but since the rebellion of Jehángír Khojeh, when its inhabitants suffered much from both friends and foes, it has fallen greatly to decay. Kashgar is the frontier station, and five days' journey from Yárkand; with a caravan it is six days; but with quick traveling the distance may be traversed in four. The city itself contains about 16,000 inhabitants: many towns, villages, and castles are also dependant on it, the population of which is very considerable. The Usbeck chief of Kashgar is named Tahíruddín beg, who has not the title of *wang*; but his government is distinct from that of Abdul Rehmán wang, the chief of Yárkand; and he is, moreover, inferior in rank to him. Eight thousand Chinese regular troops are constantly cantoned at Kashgar, as a check on the khan of Kokán.

Yengí Hissár.—On the road, about half way between Yárkand and Kashgar, lies the town of Yengí Hissár, which is famous for its dancing girls and musicians, who are Mussulmen, and resemble those of India.

Oksú.—Oksú is northeast from Yárkand, and distant about 20 days caravan traveling. This town is represented as a very flourishing place, and a great commercial mart for the products of China and Russian Tartary. It is the residence of a *hákím*, named Ahmed, son of Oozak, whose authority is distinct from that of the other chiefs. He is an Usbeck, and lower in rank than the wang of Yárkand; and, in like manner, subordinate to the Chinese Umbaun. The number of Chinese troops in Oksú is 2000. The silver coin called *tankah*, the current money of the province, is struck at this place.

“*Eela* or *Gouldja*.—The town of *Eela*, which is also called *Gouldja*, is situated north of *Oksú*, distant 25 or 30 days' journey; but it may be reached in 20 by quick traveling. From *Yárkand* to *Eela*, the distance is greater, and ordinarily a journey of 40 days. To this place, as also to *Yessik* and *Kouché*, the emperor of China banishes criminals of magnitude, for three, five, seven years, or for life. Owing to the fertility of the surrounding country, fruit and grain are very cheap at *Eela*; and good horses, sheep, and *dúmbas*, may be had at very moderate prices. It is at this place, and the neighboring country, that great numbers of the *Kalmuks*, or *Eleuth* hordes, have been located by the Chinese government. The climate is said generally to prove fatal to foreigners.

Kouché.—*Kouché* is situated northwest of *Oksú*, and south of *Eela*, at a distance of 40 days' journey from *Yárkand*, and about three months' journey from the Russian frontier. The population of *Kouché* consist chiefly of *Kalmuks*. The principal people of substance reside in the city, and the poorer classes in tents on the plains. These generally follow pastoral pursuits, and have numerous herds of cattle.

Ooch Túrfán and *Koneh Túfán*.—There are two towns called *Túrfán*: one *Ooch Túrfán*, which is only two days' journey from *Yárkand* and *Oksú*; the other *Koneh Túrfán*, called also *Hami*, which is at a distance of two months' journey from those places. *Koneh Túrfán* is a very ancient city; and remarkable for the fine grapes which are there produced.

Lopp.—*Lopp* is situated at great distance from *Yárkand*. The inhabitants are principally Chinese; but few *Usbecks* reside there. *Lopp* is remarkable for a salt-water lake in its vicinity.

Gúmmí.—Between *Yarkand* and *Eelchí* (in *Khoten*) is the town of *Gúmmí*, the chief of which some time since was *Kurbán beg*, who was said to be in possession of the stone called *Yedeh Tásh*, (rain-stone,) which, according to popular belief, possesses the extraordinary virtue of causing rain to fall, whenever it is placed in sweet water.

Khoten.—In the country of *Khoten* are the towns of *Karakash*, *Eelchí*, and *Kirrea*, besides many others of less magnitude. *Eelchí* was anciently called *Khoten*, but at present there is no town bearing that name, which is now applied to the whole district, of which *Karakash* is the capital; distant about ten or twelve days' journey from *Yárkand*. The district is governed by two Chinese *umbauns*, or residents, to whom are subordinate two *Usbeck kárimis*; one in

Eelchí, and the other in Kirrea. There is a Chinese regular force of 2000 men stationed in the district; and the number of subjects paying tribute is estimated at 700,000. The population is chiefly Usbeck; but Kalmucks, and Eleuths, are also in large numbers in different parts of the country. The Mussulmen are more numerous than the Buddhist idolators. The policy of the Chinese is said to be opposed to the adoption, by any of their nation, of the Mohammedan faith.

Eelchí.—Eelchí is 12 days' journey from Yárkand. In this town, and generally in Khoten, there are many Buddhist priests and temples.

Kirrea.—Kirrea is five days' journey on horseback from Eelchí. At this town is a gold mine; the sand of the river which flows near it is also found to contain that precious metal. Two or three hundred laborers are always employed in the mines, which are said to be very productive. The produce of this mine is monopolized by the Chinese government.

Revenue and trade.—The revenues of Khoten are said to exceed those of Yárkand. A considerable trade is carried on between these places by caravans, which carry mushroom, satin paper, gold dust, silk, grapes, raisins, and other commodities, to Yárkand; whence they bring copper pots, leather, boots, &c., to Khoten.

Trade of Chinese Tartary.—A very extensive commercial intercourse is also carried on between Yarkánd and the large towns near it, as well as with Kashmír, Badakshán, China, and the Russian territories on the northwestern border of the Chinese empire. From Kashmír the natives of that country bring to Yárkand, shawls, *kincábs*, *chikun*, white piece goods, and leather; and take back *ambú*, or pure silver, the wool of the shawl goat, called *tibbít*, and other articles. The merchants of Fyzábád, which is the capital of Badakshán, bring to Yárkand slaves, and precious stones, taking back silver and tea. The caravan which comes once a year, is generally about 40 days on the road; but by forced marches, the journey may be performed in twenty. From Audejan, in the khánate of Kokan, piece goods and other commodities are brought via Kashgar; the return trade from whence consists of pure silver, chinaware, tea, in boxes and bricks. The brick tea is of a very inferior quality, and is used only by the poorer classes. This trade is carried on by means of horses, mules, and camels. Caravans come from the Russian frontier, by way of Eela, Oksú, and Kouche, bring broadcloth, brocades, silver, gold ducats, copper, steel, furs, &c., and they take back tea, rhubarb, sal-ammoniac, &c.

Communication with Peking.—From Yárkand it takes a caravan from four to six months to travel to Peking, (which the natives call Pechín) but by quick marches, the journey may be performed in three months. There is but one road to Peking, which caravans, or travelers, can use; for though there is said to be another and shorter route, its use is prohibited by the Chinese government. In the way there is one very difficult pass, where 20 matchlock men can oppose a whole army. A party of Usbecks is stationed there. At every stage is a Chinese *ortung*, or post, of seven or eight Chinese, and about 20 Usbecks. No passport is necessary for persons going from Yárkand to China; neither are they prevented from remaining there as long as they choose, the leave of the emperor not being requisite for this purpose. An extensive trade is carried on between China and Yárkand. Great quantities of silk, great numbers of cattle, &c., are taken to China; articles of Chinese manufacture, porcelain, and especially tea, form the return.

Road to Tibet.—From Yárkand to Ladák, (or Little Tibet,) which is nominally dependent on China, is a journey of 30 or 40 days. The country on the way is inhabited for two stages, where Chinese *ortungs* are met with, five Chinese and twenty Usbecks in each; but for the next twenty days, the country passed through is a succession of plains and mountains, without inhabitants. The people at the *ortung* inspect the passes given by the Umbaun, and after stamping it with their seals, return it; but it is kept at the last post, and given back on the return of the party, which must account for absentees. These *ortungs*, however, it is said, may be easily avoided. By forced marches, Tibet may be reached from Yárkand in 17 or 18 days. Thence to Kashmír, it takes a caravan 25 days; but the journey, by quick marches, may be performed in 15; there is plenty of wood, water, and forage, on the road.

To Oksú.—From Yárkand to Oksú is 20 days' traveling by caravan; and on the way are 17 *ortungs*, at most of which there are seven Chinese and 13 Usbecks; but at some, there are more. The road passes through a very woody country.

Rivers.—There is a river near Yárkand, the name of which is Zurufshán. It is generally frozen for three months in the winter; when horses, camels, and men may pass over it. From the part of the country about Oksú two streams join the Zurufshán: one of them flows five kos distant from Oksú, and the other is seven days' journey from that place.

Climate.—In the summer, when the melons ripen, it is very hot

in these countries; but during winter, it is extremely cold. In this season, a great deal of snow falls on the mountains, which are twenty days' journey from Yárkand: but in the city itself, very little falls. It rains very rarely, only twice or thrice in the year, for an hour or so; and then the weather becomes very cold.

Volcanoes.—Sal-ammoniac.—At the distance of 10 days' journey from Oksú, are two very high ranges of mountains, between which there is a valley, the surface of which, to a considerable depth, is covered with sal-ammoniac. There is a dreadful heat in this place, occasioned by a volcano, which, by the people of the country, is called 'God's fire.' The heat prevents them approaching it in the summer. During the eruptions, the sal-ammoniac is said to be thrown out, and showered over the valley, like mist, to the distance of one kos; it afterwards hardens, and becomes, during the winter, crystalized like ice. People go there in that season, cut it into convenient pieces, and carry it away. It is said, that near old, or Koneh Túrñan, also, is a mountain, out of which flames of fire are seen to issue.

Earthquakes and cholera.—The natives state, that about three years ago, there were constant earthquakes in the province; and that the cholera committed great ravages at Yárkand. In Badakshán, the earthquakes destroyed a great number of houses and people.

History of the province.—About eighty years ago, the whole of the country was in the hands of the Kalmucks, or Eleuths; and there was one *túrah*, or chief, in each district, as governor. The Kalmucks were subsequently conquered by the Chinese in the reign of Kien-lung, and the authority of the emperor was established over the whole province. For a long period after that event, the Chinese held it in possession, without any attempt being made, either by the Kalmuks to regain their lost authority, or by the natives, to assert their independence. Subsequently, however, the Chinese began to oppress the people to such a degree, as to excite much discontent, and a general feeling of dislike towards them. Taking advantage of this state of things, Ai Khojeh, a descendant of the ancient princes of the country, and a syed of noble family, to whom the Kalmucks, as well as the whole of the Mohammedan population, were much attached, headed a rebellion against the Chinese, and opposed them with various success for some time; but was at last, forced to retire before their superior numbers. The Chinese are said to have made a cruel use of the advantages they had gained, and massacred

the Mohammedans in every quarter where the least resistance was apprehended.

Ai Khojeh and his followers, finding it impossible to continue the contest, fled to Badakshán; but the prince of that country betrayed him, and gave him up to the Chinese, who put him to death. In retribution for this treachery, his country, (the people of Yárkand believe) has been visited with the miseries that have since befallen it, and fell an easy prey to Mohammed Murad beg, of Kundúz, who some years ago invaded and conquered it. When Ai Khojeh was thus delivered into the hands of the Chinese, his son and his grandson, Jehángír Khojeh fled to Andeján. Some years afterwards, Ai Khojeh's son died, leaving his son Jehángír Khojeh, then a youth, under the care of the khán of Kofian. About 10 or 11 years ago, observing how unpopular the Chinese had become, he formed a plan for regaining the possessions of his forefathers. Having succeeded in bringing over to his cause Eesá Bahádur, one of the influential men of Andeján, who joined him with a large body of the Khirgíz, and being supported also in his attempt by the khán of Kokan, who sent a force of about 8000 horse to assist him; he advanced into Chinese Tartary, and attacked the Chinese in their cantonment at Kashgar. The Chinese, and Yunis wang, who was then the Usbeck *hákím* of Kashgar, took refuge in the fort; but the Chinese apprehending that this chief and the Mohammedans would join Jehángír, put Yunis wang, and many of the inhabitants, to death. This inhuman proceeding, however, failed of its object; for it did not deter the rest of the inhabitants who were Mussulmen from going over to Jehángír; who, thus strengthened, attacked the fort, and carried it by storm: the Chinese, who were taken by surprise, being either driven out, or cut to pieces.

Jehángír Khojeh then marched to Yárkand, where also he was well received by the inhabitants. The Chinese, after sustaining several defeats, abandoned the country. Encouraged by his success, the Khojeh then proceeded to Khoten, and expelled the Chinese from that province. Wherever he made his appearance, the Chinese either gave way, or resisting, were put to the sword. Thus Jehángír acquired possession of the whole country, which remained in his hands for five or six months; but, abusing his power, he tyrannised over the people, and oppressed them. He became, in consequence, disliked, and was not supported by the inhabitants in opposing the Chinese, who returned with an army estimated at about 60,000 men, besides many Kalmuck horse. Being unable to check

their progress, the Khojeh retired to the mountains, and his Khirgiz and Andejan allies retired to their own countries, carrying away with them property of immense value, of which, on the approach of the Chinese, they had plundered the inhabitants. Shortly afterwards, Ishák Khojeh, of Kashgar, being jealous of Jehángír, betrayed him into the hands of the Chinese general at Oksú, by whom he was sent to Peking, where he was put to death by order of the emperor. For the service which Ishák Khojeh had rendered, he received from the Chinese, the office and title of *wáng*, or prince of Kashgar. The real cause of the defeat of Jehángír Khojeh was, that the Usbecks of Chinese Tartary were divided into two tribes, the Ak Tak, to which he belonged, who are of the Naqsh-bandí sect, and the Kura Tak, who are Kadarís, and who never cordially joined the other. Ishák Khojeh was the chief of the latter. Some time subsequent to his being appointed governor of Kashgar, he was called to Peking, and was never heard of after. It is supposed the Chinese were afraid of his influence, and that he was got rid of by poison.

Revenue.—Albaum, or land-tax, and customs—The revenue derived by the Chinese, or rather the payment made to them by their subjects in Chinese Tartary, is denominated *albaum*, which consists of a capitation tax of one rupee from each man, per month, and a tenth of the produce of the land.

Syed, múllahs, pírzádehs, fákírs, soldiers, &c., are excused from paying the *albaum*, according to the laws of Genghis khán. Formerly, land customs were levied on merchandize in transit through the province; and were collected at the rate of $2\frac{1}{2}$ per cent. on the value, (or as the narrator described it, “one in 40, that is, of 40 pieces of cloth, one was taken;”) but, about twelve years ago, this duty was entirely abolished, by order of the emperor of China, and merchandize now passes free of impost.

Population and language.—The native population of the country is Usbeck, divided, as before stated, into two distinct classes, the Ak Tak, and Kura Tak. The language generally spoken is the Jaghatai Túrki, which the Kalmucks also understand. This is probably the purest dialect of the Túrki language, there being less admixture of Arabic and Persian, than in any of the others.

Chinese troops.—The military force stationed by the Chinese in their provinces, is said to amount to between twenty and thirty thousand men.

Nature of the government.—The Chinese government is repre-

sented to be very unpopular, at the present time, throughout these countries. There seems to be nothing in its system calculated to conciliate, or productive of advantages tending to reconcile the people to subjection to foreigners. The feeling of dislike, with which the Chinese are regarded, has been latterly much increased, in consequence of their carrying on vast works of fortification, and building walled towns, by the forced labor of the natives. The Mussulmen princes, chiefs, &c., are said to occupy, by the natives who had passed through India, nearly the same political position under the Chinese residents, or *umbauns*, and stand in the same relation to them, as they supposed the *nawábs*, *rájás*, &c., of this country do to the resident of the English government, the Chinese interfering little in the direct management of the people, and leaving to the native princes the administration of the government and laws. The revenue, however, is realized entirely by the Chinese, the princes, &c., having large landed assignments.

English in India.—It is known at Yárkand, that India is governed by a nation of Europe (*feringís*); and it is said, that the Chinese entertain a high notion of the power of the English; which they view with feelings of apprehension, connected with an idea, that is prevalent in the country, of its being destined to fall into their hands.

Chinese Tartary accessible to European travelers.—It is said, that provided a person would dress as a native, allow his beard to grow, and accompany pilgrims on their return from Mecca, there would not be much difficulty in penetrating into Chinese Tartary; but that the easiest way would be by way of Kokan and Kashgar, as large caravans of merchants pass that way. The person must, however, be able to speak *Túrki*, as very few of the natives of the country understand Persian; whereas, in the Kokan country, in Independent Tartary, the population of whole towns speak nothing else. It would not be difficult for the individual to go even to Peking in China. All that is requisite is to get a pass from the governor, by paying a few *tenkehs* to the Chinese officers, giving out that his object is trade. My informants stated, that some years ago, a European made his appearance at Yárkand, in a native dress. He was discovered accidentally, and brought before the governor, who threatened him with torture if he did not confess who he was: but assured him that he would be well treated, if he spoke the truth. He admitted that he was a European, and was sent out of the country.

The foregoing particulars were elicited from various natives of the country, and at different periods, as they happened to arrive at Bou-

bay, in their way on a pilgrimage to Mecca. One of these individuals was a prince of the country, another a *pírzádeh*, both persons of considerable education and information: the first was a native of Oksú; the second had traveled to Badakshán, Kurratigin, Derváz, and Kokan. Another was an inhabitant of Eelchí, in Khoten.

At the time this information was collected, I had not seen the works of lieut. Burnes, or Timkowsky, nor the papers by the baron Humboldt, and M. Klaproth, in the *Journal Asiatique*.

It is remarkable, however, and perhaps, may add to the value of this information, that the accounts given me generally corroborate those of the above-named distinguished characters, with the exception of what lieut. Burnes' informants told him respecting the troops in Chinese Tartary being *Túngánís*, which mine say is not the case; and the reason given by them seems to prove the truth of their assertion.

ART. II. *Narrative of the loss of the English brig Ann; and of the capture of the whole, and décapitation of forty-three of her crew, by the Chinese authorities in Formosa.* (Continued from p. 121.)

SINCE the issue of the number for March, captain Denham has left China for Europe; and having taken his MS. with him, Mr. Roope's diary alone will be availed of by us for completing the narrative. On the 24th of March, 1842, the prisoners reached the capital of Formosa, and were there confined in three prisons; and there they remained till two died, and forty-three were decapitated by imperial order.

March 31st. The examination of the prisoners was commenced before the local officer; their names, ages, respective duties and wages on board ship, the countries to which they belonged, &c., were all taken down in writing. Mr. Gully and his party were not brought forward on this day, and during the whole of the imprisonment were for the most part kept separate from the others. Mr. Gully occasionally met the others when they were brought before the officers in court.

April 6th. Captain Denham was taken, with irons upon him and

a chain about his neck, and carried through the town, to the residence of an officer wearing a blue button by whom he was examined. There he met Mr. Gully and all his party.

April 9th. Captain D. examined again. Mr. Roope ascertained that "the old shroff had been telling lies, making up stories to the officers about sir Henry Pottinger's sending captain Denham away with letters—thus making matters ten times worse than they really are; for the only thing the Chinese wish to make out is that the Ann was a man-of-war." He discovered also that the shroff and carpenter had already been flogged twice over the face for not saying in evidence all the officers desired.

April 10th. "Having obtained pens, ink, and paper, from the natives, who are very anxious to have anything in the shape of ships drawn for them, I commenced this *log*, trusting it may share a better fate than the former. Cleared out our prison—which it sadly needed." Captain D., for the second time, wrote a letter, and gave it to a Chinese, who by various signs promised to take it to Amoy, for doing which he was to receive \$100.* This man had the appearance and manner of a sailor, and his conduct left the impression on the mind of Mr. Roope that he and the jailer were acting in concert, being old friends, and always smoking opium together.

11th. "The carpenter was again flogged over the face, while the shroff was spared, which led to the suspicion that the latter was yielding to the wishes of the officers.

12th. "Dreadfully monotonous: attempt ship-drawing, having no employment, except the killing of vermin, which are numerous, and in spite of our exertions are daily increasing, we having no change of clothes. Our meals are brought to us twice a day, at 10 A. M., and at 5 P. M., consisting of rice and vegetables and of a better quality than those at first received.

16th. "Fifteen Chinese prisoners taken from the court this morning, under a guard of soldiers. Captain Denham again examined. Mr. Roope and others taken to the officer wearing a blue button. They walked there, a distance of more than a mile, with chains around their necks, each prisoner accompanied by three soldiers. There for the first time, after arriving at the city of Tái-wán, Mr. Roope had the pleasure of meeting Mr. Gully and his party.

17th. "This morning, a barber having come to operate on our jailer, we all managed to get shaved, for the first time since we were wrecked, each of us paying *six cash* (about half a cent), money

* Captain Forbes of the Kelpie received this letter on the 10th of May;

obtained from the people which they paid us for the *pictures* of ships, &c."

18th. "Taken with captain Denham to the court-house to draw a seventy-four and three decker for one of the officers, and managed to give our carpenter a letter, rolled up in some tobacco, and desired him to send it to Amoy." Mr. Gully very unwell. "Ayin, the carpenter, instead of being flogged, is now being rewarded with a suit of new clothes. Return to prison about 9 p. m. very unwell."

19th. "Very unwell, and see no prospects of ever obtaining any medicines from these procrastinating and unfeeling men. Our jailer received upon the back of his thighs fifty blows of bamboo for allowing us to be shaved!"

22d. "A dull rainy day. No visitors allowed to see us, since the jailer was flogged, he being right well satisfied with his castigation, and dreadfully sulky, except when drunk with opium, which is generally every evening.

24th. "Captain Denham was taken before the officer, and questioned about the sun, moon, stars, number of days, Sundays, and months in a year, about our festivals, &c." "In the evening had a row with the cook, our food getting worse and worse every day."

25th. "During the morning, taken with captain Denham to one mandarin, where we received a common blue dungary jacket and trowsers, made after the Chinese fashion, but very small; and also some straw sandals. All day I was employed in reading some old letters, saved from the wreck of the brig, to the shroff who had to write the same in Chinese for the principal officer. In the evening a good dinner was given to us, and part of which we were allowed to carry away to our fellow-prisoners. The mandarin wore a transparent blue button."

26th. Capt. Denham and myself taken before some mandarins, one wearing an opaque, another a blue button. An epaulette, a corporal's coat, and some other articles of the 55th regiment, were shown us, and the use of which we had to explain. The epaulette they thought was worn on the head. The carpenter told us that the natives were in a state of rebellion, and that almost every year great disturbances occur. The lower classes of the people seem to be very insubordinate; and all the prisons (which we have seen) are crammed with prisoners.

27th. Mr. Roope, when before the officers, met one of the Lascars of the late *Nerbudda*, and learned many particulars from him regarding her unfortunate crew. That crew having been nine

months on the island without any attempt being made to rescue them, prompted the anxious inquiry, "what is to be the fate of the Ann's company."

May 1st. "Day after day passes away much after the same manner, and when not taken before the officers, which always gives us something to talk about, we have no employment whatever; we find it dreadfully oppressive and are very miserable, so many of us being confined in such a hole as our-prison."

2d. "In the afternoon, we heard that the officers have received a letter from the main, regarding us, and had returned an answer; also that several vessels were off Formosa, and others at Amoy, which were coming to attempt to rescue the prisoners. Whatever the truth may be, the report has caused some excitement."

3d. "Officers out twice before breakfast; jailer sent away on duty, in high spirits. For the first time refused a sufficiency of rice, and our food becoming worse and worse. The old jailer not back, a deputy takes his place in the evening. Several Chinese who come occasionally to see us appear anxious for the English to visit the island and overthrow the government, promising to afford us every assistance, and to deliver all the Chinese officers (nine in number) into our hands."

4th. "Breakfast consisted of four or five small pieces of shark, which we refused to eat. Capt. D. determined on refusing all food, hoping by so doing to obtain an interview with one of the officers, and find opportunity to communicate with the carpenter. In the course of the day heard the firing of cannon. Contradictory reports current regarding English ships being in the vicinity. The old jailer returned late at night, rewarded by the officers with a silver armlet, and said he had been engaged carrying guns to fortify the town."

5th. "Capt. Denham told the deputy jailer that he would starve himself to death if he was not allowed to see the mandarin. This had the desired effect, and in the afternoon the officer sent for the captain, to inquire about his difficulties. He complained to him of the food, and requested that better might be allowed, and a better place given the prisoners to live in, and be no longer kept in irons like convicts. These and other requests the officer said should be made known to the highest authorities, he not having power to grant them; was very polite and promised to do all he could to assist us."

7th. "In the afternoon I was taken before the officer, who asked the weight and number of the guns, quantity of muskets, cutlasses,

&c., which were in the Ann. The carpenter informed me that none but the jailors were allowed to see him, and that he was kept much more closely confined than he had formerly been.

8th. "A card hung up at the door of the prison, forbidding all persons having any communication whatever with us; and this the jailor makes us understand was done to prevent our having any communication with the shipping. Captain Denham drew a flaming steamer, *à la Nemesis*."

9th. "Captain D. having finished^d drawing a ship, sent it up to the officer, and was soon sent for, and asked many ridiculous questions about large men of war, steamers, &c. Captain D. improved the opportunity to ask permission to visit his crew, he also asked for a change of clothes, and to be allowed a barber, and to be permitted to see the head mandarin; all of which were promised. The officer was very anxious to know who 'Smith' was, observing at the same time, that there was a 'great man' at Amoy. Supposing him to refer to captain Smith, of H. M. ship *Druid*, the reply was given accordingly, and it was added that he would play a harsh game with the authorities if he only knew they were detaining Englishmen as prisoners. But as we were entirely dependent on the shroff and carpenter to interpret, it is very doubtful whether our replies were faithfully communicated. The shroff very unwell. It appears very suspicious that the mandarin should allow him two mace a day for opium, while Chinese prisoners are allowed but four cash for all they need excepting rice. Moreover, only a short time ago he scarcely ever went before the officers without being either punished or threatened with punishment, now the case is quite different with him. Indeed, I think he now consents to all they wish, and the carpenter declares that he has been telling lies, and gets his money for so doing."

10th. "Employed this day (and this was almost their only employment for many days) in drawing for visitors, and by this means obtain a few cakes and some wine. It is reported that fifteen culprits were beheaded."

11th. "Heard that eighteen more culprits were beheaded this morning; and as we observed a great commotion in the yard among the soldiers, we suppose there is truth in the report." The carpenter subsequently told them that twenty-two men were beheaded for rebellion.

14th. "Great demand for steamers drawn on fans. A gentleman attached to the court gave us each a plantain-leaf fan—he deeming

it an indispensable article—for the Chinese think it scarcely possible to live without a fan, and even the poorest people are seen with them. Obtained also some Chinese soap; it resembles pounded betel-nut, and is made from the ground-nut, after the oil is extracted. Enjoyed a good wash, the soap working famously."

16th. "The heat in our closely confined prison is insufferable, in consequence of which we had a row with the soldiers because they would not allow us to breathe a little fresh air at the outer door. The head jailer and his retinue soon came to quiet us; and we, thinking it a good opportunity to plead for more room, refused to be quiet, and endeavored to frighten the jailer and his party, having already found that nothing was to be gained by being too submissive. At last they complied with our requests, and gave us better accommodations and promised to take down our window mats, so as to give us a better circulation of air. After all was amicably arranged, they sent out for some pine-apples and sugar-cane, thinking evidently that we should duly appreciate such kindness, and conduct ourselves better in future. The fact is, these people dare not report us to the officers for the fear of being punished, and they are quite at a loss to know what to think of us. During the middle watches of the night, we found that our deputy jailer had been indulging in 'stealing, one of his national propensities,' and got punished for his crime. At this he grew very indignant and threw his opium lamp at captain Denham, for doing which he a second time got his deserts, and went out howling and crying. Thus we have been twice honored to-day with the presence of the jailer and his staff. We also took away from the deputy jailer his opium pipe, and threatened to report him to the authorities, which alarmed him and his companion very much."

17th. "Received a note from our Lascars, complaining very much of the badness of their food, and telling us also that John Williams was not expected to live, having been sick ever since he arrived in this town."

19th. "Tsz', a son of the old gentleman who gave us some fans on the 14th, furnished each of us with a small towel."

21st. "Managed to get my hair cut by the kindness of Tsz', who lives close to us. He wishes very much to go with us when we leave this place. He promises to send a letter for us to Amoy."

24th. "Nothing heard of the barber asked for yesterday. Our friend Tsz' brought us a little fish and some charcoal."

27th. "Captain D. very unwell, having smoked some opium last

might to make him sleep: it had the desired effect, but made him so sick afterwards, that he promises never to try it again.

"Capt. D. still very unwell, the effects of the opium pipe. The officers having been told that this was H. B. M. queen Victoria's birthday, and a very great day in our country, our cook brought us a plate full of square pieces of fat pork, about two inches thick, also a dish made of flour looking much like tapeworms."

30th. "Last evening Tsz' informed us that the boat which undertook to convey our letter to Amoy has returned on account of the bad weather, and will not start again without being first paid, which is impossible. He promised to take it himself three or four days hence, and refused all pay. Tsz' having returned the former letter, we gave him another; he wished to have nothing said in it of payment, since he was willing to remain under British protection till after our release. If he really intends to act up to what he says, I think our imprisonment may yet be short. But I can scarcely believe he intends so to do. It is too great an undertaking for such a person as he is. Besides I do not understand a Chinaman's not taking dollars when he can get them.—Annoyed all day by the horrid noise of gongs and other Chinese instruments of music, a theatre having been erected near to the rear of our prison. Messrs. Gully and Newman both unwell."

31st. "Our spirits this evening raised to the highest pitch by a letter from captain Forbes of the Kelpie, dated the 14th instant, and brought to us by the man who took captain Denham's letter of the 10th April, which captain Forbes received on the 10th instant. He informs us, in this letter, that copies of it have been sent to captain Smith the senior naval officer at Amoy, and also to their excellencies sir Henry Pottinger and sir William Parker; that they had heard from some smugglers of a two masted vessel being wrecked on Formosa; that H. M. ship Pylades had been sent over to look for us but had learned nothing; and that the British forces in China have been greatly increased, so that we may be certain of everything possible being done for our liberation."

June 2d. "Some rhubarb brought to-day by our friend Tsz' for Mr. Gully. He gave us also a few cash."

3d. "This evening have very short allowance for dinner, and on more being sent for it was refused; whereupon captain D. broke all the plates and basins; but no notice was taken of this, which makes us think the officers are not aware of it. About 8 P. M. some forty small cakes were sent to make up our deficiencies.

"During a heavy squall about midnight a shock of an earthquake was felt, shaking the floor and walls of the prison for about two minutes."

5th. "Our food daily becomes worse and worse; and the door of the prison being unlocked, captain D. availed himself of the opportunity to walk up to the office of the mandarin (which is close to us), carrying with him the fragment of some fish bones, much to the astonishment of all the clerks and soldiers."

A partial reform on the score of provisions, a severe flogging to the poor jailer, and a sharp admonition to the prisoners, were the consequences of captain Denham's remonstrance. They had occasion often to complain both of the quality and quantity of their provisions. They repeatedly had occasion to speak of the kindness of Tsz' and his father in giving them small articles of food, &c.

5th. "This morning Tsz' told us that his father has received a letter from his friend at Amoy, wherein he informs him that the English are aware of our being on the island, and that they have obtained a pilot for this place, and that we may expect them over in ten days. He appears alarmed for the safety of himself and family, and asked us what plan it would be best for him to adopt. We advised him to remain quiet. In the afternoon I went with captain D. to our mandarin, to whom a note had been sent, requesting him to allow Mr. Gully and Mr. Partridge to live with us and give us a separate prison. He seemed sadly annoyed at our presumption, and told us we must not write to him, but that he would have a house ready for us in a few days. Captain D. then asked him how long we were to be prisoners, and told him he might expect the English ships here soon," &c., &c.

17th. "Our deputy jailer Quott by name, out night and day gambling, losing all his cash and clothes. Having caught his assistant, 'indulging his national propensities' at stealing, kicked him neck and heels out of doors."

19th. Cloudy weather. Quott says they are getting a house ready for us. Days awfully long and dreary. Tired of drawing ships and steamers, and sadly feel the want of books. Tormented with musketoes from sunset till sunrise."

20th. "Sent for our mandarin's head man, and reminded him of the promise regarding the house; he endeavors to excuse the delay by saying that they are waiting to get beds for us; but we tell him it will be like our new clothes, three months coming and not received yet. This appeared to smite him, for off he walked and

brought *Greeah*, with seven jackets and trowsers, of the same kind as those given to captain D. and myself; these were for the seven other prisoners who were with us. In the evening he came again, and announced the completion of our house, but giving the unwelcome determination of the officer not to allow Mr. Gully to live with us. Nevertheless we resolve to remove to our 'summer house,' hoping in time to obtain our point, things having already wonderfully improved."

28th. "Any quantity of flogging going on this evening at the court house. It is a very singular custom the Chinese have of trying and punishing their prisoners after dark. I have frequently heard them inflicting punishment after 10 P. M."

July 2d. "Received a note from our late prison, saying, that the shroff had this morning been alone before the mandarin, and on passing their prison would not tell them what he had been wanted for; that they had noticed, the last three days, a great many new handcuffs and leg-irons being brought here; that nine cages just large enough for a man to sit upright in were placed outside of their prison; and that many of the Chinese told them they (the prisoners) were to be sent away. These things look very suspicious; these nine cages tally exactly with our number here; but our friend Tsz' has said nothing to us of our being sent away. Mr. Gully, however, in his last note says, he thinks there is something the matter."

3d. "The carpenter informs us that he has heard nothing of our going away, and that the shroff was called yesterday on account of some difficulty between the officers and some men from Canton, the former not understanding their dialect. This I cannot believe. He tells us, too, that a few days since a chop was received from the main, *promoting all the officers on account of their desperate engagement with and capture of the Ann*, they having given their own report of the affair, which was agreed to by our shroff. The carpenter has been told that upwards of twenty men were killed or drowned at the wreck in their eagerness for plunder, and that at present there are five or six men kept in prison entirely to suit the purposes of the officers, who make them swear to anything they may require."

4th. Captain Denham, Mr. Roope, and some of the others were brought before the higher officers, when they were questioned, principally respecting geography! They were asked if a person could walk to America in a week, and other like questions.

8th. "About 3 o'clock P. M. observed nearly a total eclipse of the

sun. The Chinese wished to know if such *phénomènes* appeared in Bengal, and if it ever rained there."

11th. The prisoners were again examined, the questions relating chiefly to geography, the British forces in China, and to the queen, &c. They wished to know if her majesty had more than one husband, whether sir Henry Pottinger was a white or a black man. Reference was made this day, for the first time, to their leaving their present residence.

13th. "At about half past eleven o'clock, P. M., John Williams died; he had been sick ever since he arrived at that prison, and, having had no medical aid, his sufferings have been great."

21st. "Samseer, one of the Lascars died. Medicine had never been given to him. The Lascars complained much of the badness of their prison, and on the death of Samseer they declared that it was certain "Satan had come among them," some of them positively affirming they had seen him, and begged captain Denham and others to speak to the officers about the matter, otherwise they should all die in prison."

22d. "Captain D. and myself had a second hand dungaree jacket given us. In the afternoon having occasion to go to our *bunk*, (an old bundle containing my wardrobe and answering for my pillow,) find to my surprise all the treasure taken away, and a brick placed in its room. A complaint carried before the mandarin, which was acting rather too promptly for our former trusty master Quott, who fell on his knees at once, and confessed himself to be the thief. Property restored."

From the last date till the 10th of August everything went on as usual in the prisons, and the preceding extracts are fair specimens of what occurred nearly every day.

August 10th, however, brought a change; they were taken from their prisons and carried in chairs to the quarters of the military commander-in-chief, "a fine tall well built man," says Mr. Roope, "well dressed, wearing an opaque red ball on his cap, with two eyes in the peacock's feather, and without exception the handsomest Chinese I ever saw." But he was cruel and tyrannical beyond anything he had before experienced. The way to his residence carried the prisoners through a different part of the town from what they had before seen. When brought into his presence, in a large hall 60 feet long by 20 broad, they were forced to make the *kotau*, and to remain on their knees while in his presence, and additional irons were put upon them, and everything done that could be devised to

degrade and annoy. They were afterwards removed to a granary, where they were met by their late prison-keepers, who had removed thither with their furniture. All the movements and changes of this day seemed to promise nothing good.

13th. "The house adjoining our apartment fell in, and one man was completely buried in the ruins, and would most likely have lost his life had not some of us immediately ran to his assistance, and succeeded in rescuing him, so that he escaped though not without severe bruises:" as a reward for this they were offered ten mace (about one dollar)—"but we would not accept it, wishing to have the Chinese understand that Englishmen do not require to be paid for such services."

22d. They were removed from the granary and confined in the western angle of the old fort, close to their former prison, which appeared as if it had formerly been a chapel, but it was entirely roofless, about 28 feet square, with walls of the same height, by 10 feet thick, with four arched recesses in the walls at right angles to each other. They had built a shed for the prisoners of mud and bamboo along the side of one of the walls.

23d. "Visited a part of a pile of ruins; over the arch of one of the entrances was a Latin inscription dated 1654."

29th. Captain D. and Mr. Roope were most rudely handled. The former was flogged with a large bamboo over his bare thighs. Rumors of 137 persons having been beheaded, and threats of others having to endure the same. After arriving at the officer's residence, followed by a crowd and attended by a strong escort, "Presently," says Mr. Roope,

"My number was made, when the brave sergeant came up and seized me very roughly. This I did not half like and shook him off, when he immediately shouted out, and I was seized by three or four soldiers who kicked and dragged me along by the hair of my head, and on entering the court-house threw me down before Kwáng (the officer). I was immediately seized by a dozen others, who wrenched the irons off my legs, and put on much heavier ones than any I had yet had. The ruffianly manner in which they did this made me fear they would smash my ancles in the operation of hammering on the leg irons. Besides they half strangled me, and when I waved and called out to the officer for them to desist, one of them struck me with the hand over the windpipe. Being ironed hand and foot, I was placed on my knees before Kwáng, who appeared in a great rage, and asked the reason, why I had gone on the walls of the pri-

son! and if I intended to run away? I replied no, but had merely gone up to see what could be seen, that the soldiers were aware of it and never objected. He then demanded why we had taken and burnt one of the doors of our shed? I told him we did not get our meals from the cookhouse, that the soldiers had refused to give us any fire-wood, and we were obliged to take something, and that the door we had taken was never made use of, at the same time not forgetting to tell him the soldiers had assisted us in burning it,—for it was those very men who had complained of us, in hopes (I suppose) of being rewarded.”

Mr. Roope was then taken out, and capt. D. brought into court, and a most brutal and cruel scene ensued. He received *fifty* blows with the heavy bamboo, “the soldier being relieved at every ten blows.” These were laid upon his bare thighs, and *thirty* more, with the butt end of the same bamboo, over the elbow. All this pummeling left him nearly senseless, when he was brought out of court by the soldiers. In the room where this scene transpired, “most horrid and frightful statues and paintings on the walls, were to be seen in all directions.” And Mr. Roope adds, “in coming here we were not brought in sedans as is usually the case, but had to walk by a back roundabout way, and no one but the officer’s own people were admitted through the gates.” Their prospects were gloomy enough. On succeeding days there were rumors of beheading brought to their ears by the people. Well might they exclaim, “may Divine Providence, who has taken care of us thus far, still grant us his protection, and deliver us out of the hands of our enemies.”

October 2d. “Everything perfectly quiet with us. No change whatever in our food. In fact we now neither hear nor see anything of our officers, and day after day passes in the same monotonous way. I do not know what we should do without our patients, who still place great faith in our advice and medicine. Some of the wise ones have ceased coming, but still there are many green ones who contribute greatly to our comfort, by giving us cash, tea, tobacco, or cakes, without which I know not how we should exist.” Everything grows worse and worse; and “it is now our lot to be in the hands of such a villainous set of jailers, that should the mandarins ever open their hearts and allow us either better food or raiment, we should never get anything without appearing before them. Our brutish jailer now only opens the gate to admit our patients, and this he does because we allow him to steal our tobacco money, as well as

to get fine picking out of the cash and other things that are given us by our patients."

9th. "Doctor's patients daily increasing, which enables us to live tolerably well; we do not undertake to cure a patient (no matter what his disease may be) for less than two mace, one of which he must pay before we administer to him. As for the jail allowances, they are the same as formerly, and without this godsend I really think we must have sunk under our privations."

12th. "An old friend (named Hien) called, full of congratulation. I took occasion to cross-examine him respecting Mr. Gully and the rest of our prisoners, being very uneasy at not hearing anything said about them, and having twice been told by natives, in a very private manner, that they were all beheaded. He at last, though very reluctantly, confessed that we, with the carpenter, shroff and Newman, were the only survivors of both ships—the Ann and Nerbudda, and that we had been kept to be sent to Peking, there to be tortured and beheaded, but that now, the war was ended, we should be sent away.

13th. "Met Newman for the first time since the 10th of August. He gave us a most awful and melancholy account of all that had occurred."

"On or about the 13th August, shortly after daylight, several servants of officers came to the bars of their prison, offering them some cash, and saying that they were all presently going away to another port and thence to the main. This excited his suspicions, and he took the cash and sent out for some *samshoo*, and drank till he made himself half intoxicated. Sedan chairs, marked with numbers soon filled the yard near the prison, and about 7 P. M., they, also numbered and in irons, started off for another town, as they supposed, and as the bystanders affirmed. He (Newman) happened to be in the last sedan, and that he could see the others forming an immense line ahead. Having gone two or three miles outside the city walls, they halted on a large common, where were assembled tens of thousands of Chinese. This was the place of execution. On being taken out of his sedan to have his hands shackled behind his back, he saw two of the prisoners with their irons off, and refusing to have them put on. They had both been drinking *samshoo*, and were making a great noise, and crying out to him that they were all to have their heads cut off! He advised them to submit quietly, but they still refusing, he first wrenched off his own, and then put them into theirs, to the great pleasure of the soldiers: But when the sol-

diers wanted to have his own put on again, he declined. As they were on the point of securing him, he accidentally saw the chief officer seated close to him. Going before him, he threw himself on his head, and commenced singing out a few Chinese words, which he had frequently heard repeated in a temple. The officer was so pleased with this procedure that he turned round to the soldiers, and ordered them to carry him back to the city. All the rest—*one hundred and ninety-seven*—were placed at small distances from each other on their knees, their feet in irons and hands manacled behind their backs, thus waiting for the executioners, who went round, and with a kind of two-handed sword cut off their heads without being laid on a block. Afterwards their bodies were all thrown into one grave, and their heads stuck up in cages on the seashore."

Newman was sent back to prison and lodged among a large body of felons, living in a state of dreadful suspense. About 12 days after this massacre, the 2d shroff, carpenter's mate, and servant were carried out and executed. The carpenter told him that the rest were to be sent to the emperor, there to suffer death.

On the 25th October, Newman "received a leaf of poor Gully's log" which had been obtained from a Chinese soldier, who said he got it from a shirt stripped from Gully at the hour of execution: the "log" was abruptly closed August 10th, and was probably the last he ever wrote.

The survivors of the unfortunate Ann reached Amoy Nov. 24th, and Hongkong on the 5th of December, excepting the carpenter, who did not arrive till April 2d, 1843.

ART. III. *Capture of Chápú; dispatch from lieut.-general sir Hugh Gough G. C. B., to the right hon. lord Stanley.*

Dated head-quarters, Chápú, 20th May, 1842.

My lord,—My dispatch to your lordship of the 18th April, inclosing a copy of my previous one of the 22d of March to the governor-general of India, will have led your lordship to expect my present communication announcing the attack on and capture of Chápú, by her majesty's military and naval forces. I shall leave to his excellency sir William Parker to detail the movements and operations of the naval part of the expedition, merely observing that the same unity of action and of coöperation has existed which have

hitherto under Divine Providence, so materially tended to the successful result of every operation, and that I have experienced the most cordial and effective assistance, not only from the admiral, but from the several captains and officers of her majesty's and the Indian navy.

2. I shall now beg leave to detail, with as much brevity as possible, our military movements since the evacuation of Ningpo, which event your lordship will perceive, by the accompanying copy of my dispatch to the governor-general of India, was effected in a most satisfactory manner on the 7th instant, leaving, I trust, among the inhabitants of that part of the Chekiáng province, a deep feeling of respect and gratitude for the orderly and forbearing conduct of the British soldier, and proving, that, while pressing on the government and overthrowing every opposing display of military force, it has been our object to protect the Chinese population of every class and grade as much as lay in our power. The same dispatch, your lordship also will perceive, mentioned the withdrawal of the troops from the city of Chínháí, and the continued occupation alone of the Josshouse hill above that city, commanding the entrance of the Ningpo river.

3. The fleet could, notwithstanding the unceasing exertions of sir William Parker, only leave the anchorage of Just-in-the-way on the 13th instant, where his excellency had assembled the ships from Chusan, Chínháí and Ningpo, and in consequence of the extraordinary strength of the tide in the Tsientáng river, we only reached the anchorage off this city on the evening of the 17th. Sir William Parker and myself, however, had an opportunity the preceding day, to make a most satisfactory reconnoissance in the two smaller steamers of the defenses of this place, when we decided on the points of disembarkation, and the line of conjoint operations we deemed advisable for the different arms under our respective commands.

4. Having had but imperfect information, we could not exactly ascertain the position and defenses of the city of Chápú, but we had a very satisfactory examination of the defenses of the heights which command it, and which extended from three to four miles to the eastward as well as of the batteries which defend the suburbs, and apparently a branch of the imperial canal, which runs almost round the walls. These heights were strengthened by several breastworks both in their gorges and along their sides, and small inclosed joss-houses crowned the summits. On the extreme right appeared two batteries commanding the anchorage. On these heights and within the breastworks and batteries, some thousands of Chinese soldiers showed themselves, but not a shot was fired at the steamers, although they passed and re-passed within very short range.

5. From all I could see of the defenses on the heights, and from all I could learn of the position of the city, I felt assured that I could turn the whole of the former, and if rapidly executed, cut off all the troops left to defend these heights. But if I should fail in that object, I had hopes of being able to enter the city with the fugitives. A bay about four miles to the eastward, presented a good point of debarkation whatever might be the forces of the opposing enemy, and in consultation with sir William Parker we decided on this point, covering the operations by the steamers and small vessels of war, while the Cornwallis, Blonde and Modeste were to take up their positions in

front of the western batteries already named, and of the suburb batteries on the extreme.

Right column under lieut.-col. Morris.

	Officers.	Other ranks.
18th Royal Irish	22	470
49th Regiment	25	426
Sappers	1	25
	48	921

Centre column under lieut.-col. Montgomerie.

Detach. royal artillery	2	25
Madras artillery	8	164
Sappers	2	74
Rifle Co. 36th M. N. I.	3	100
	15	363

Left column under col. Schoedde.

26th Regiment	27	521
55th Regiment	15	270
Sappers	1	25
	43	820

I accompanied, landed first and occupied a commanding height without opposition, covering disembarkation of the remainder of the force. When the whole were landed and formed, I directed col. Schoedde, supported by the artillery under lieut.-col. Montgomerie, in furtherance of the views I have already announced, to move as rapidly as possible around the base of the heights, so as to get in rear of the enemy and cut off his communication with the city, which now appeared within the range of heights already described, while the right column was directed to mount the summit and successively attack the several works and joss-houses as they proceeded. The combined attack on both flanks commenced at the same moment, the steamers shelling the breastworks in the centre. It afforded me the greatest satisfaction as I crowned each succeeding height successively to find my most sanguine hopes realized by the rapid movement of the left column under col. Schoedde, passing between the heights and the city, and obliging the enemy, instead of retreating on it, to move along the heights which were now one after the other carried by the right column with the usual spirit displayed by the corps commanding it. The whole of the enemy's troops soon became a mass of fugitives throwing away their arms, and flying in every direction, with the exception of about 300; who, finding themselves surrounded, took possession of a house and inclosure, which they defended with wonderful obstinacy, and would not surrender until the house was in flames from our rockets, and breached by powder bags judiciously placed by captain Pears, when not above fifty, and those mostly wounded, could be induced to submit as prisoners. During these operations, I witnessed with much satisfaction the alacrity with which captain Simpson, of the rifle company 36th Madras N. I., brought up his company, and the spirited manner in which the sipahis pressed the enemy, keeping up the communication between the two columns. Perceiving that the enemy had destroyed the bridge leading to the east gate, I directed the left column to occupy a height close to and commanding the southwest angle of the city wall, and lieut.-col. Montgomerie, with his usual good judgment and alacrity, soon brought his guns into action, effectually covering our advance on this point. I directed the rifles to occupy the house close to the wall to cover the grenadiers of the 55th and the sappers, who were directed to ascertain the depth of a canal that intervened. Lieut. Gordon, attached to the sappers, fortunately found a small boat with which he crossed (finding it not fordable), and secured two others of considerable size at the opposite side, with which we crossed over the grenadiers 55th, under brevet major Maclean and a body of sappers with scaling

6. The troops named in the margin were directed to be prepared to go on board the steamers at daylight on the morning of the 18th, and the whole force including the light field train, was successfully landed by 8 o'clock under the able superintendence of commander Richards of H. M. ship Cornwallis, to whom I feel much indebted for his judicious and effective arrangements and zealous exertions. The right column, which

ladders, and the walls were soon in possession of the left column. I deem it right here to observe that I was much assisted in crossing the canal by capt. Watson of H. M. ship *Modeste*, who joined me at the moment with a few seamen from that ship. Having collected the force on the walls, sir William Parker with the seamen and marines soon joined me, and we moved round the city, when I had the several gates occupied. Perceiving a body of the enemy in retreat towards Hángchau, I directed the 55th to pursue and bring them to action, if possible, but, having had to make the circuit of the walls (three miles), as I did not wish to move the force into the city until the gates were occupied, the Chinese had got so far in advance that major Fawcett could only come up with the stragglers; but it had the good effect of obliging most of this body to throw away their arms and disperse. It is so easy for a Chinaman to divest himself of the appearance of a soldier, that I have no doubt many escaped by throwing off the outward uniform by which alone they are distinguishable from the peasantry. I found the walls not so high or in such good order as I anticipated. The Chinese had but few guns or even ginjalls mounted on them. Notwithstanding, we have found several arsenals with all kinds of arms and ammunition, together with a foundry and a gunpowder manufactory, which of course I have ordered to be destroyed, merely taking off the few (11) brass guns. The Chinese appear to have placed all their reliance in the positions on the heights, possibly on the supposition of the impracticability of landing a large force within the influence of such extraordinary currents.

7. Chápú has this peculiarity, that about a fourth of the city is separated from the rest by a wall, within which alone the Tartars reside. This has much the appearance and arrangement of our native cantonments, but that the houses are infinitely superior. Every male adult would appear to be a soldier, as in every house, two or three matchlocks, with a quantity of swords, bows and arrows were found. This would appear to be a Mantchou privilege, as the Chinese troops have their's collected in arsenals.

8. The strength of the Chinese force is difficult to estimate. From the best sources of information, I should say they had about 8000 men in the city and on the heights, 1700 whom were Mantchou Tartars. I calculated their loss to be about from 1200 to 1500 men.

9. I regret to feel obliged to remark that my loss is greater than I had anticipated—though small when the strength of the position, and for a time, the obstinate defense of the Chinese, is taken into consideration. I beg to inclose a list of the killed and wounded, and here I may be permitted to express my deep regret at the loss, to the service and to his country, of lieutenant-col. Tomlinson of the Royal Irish, who fell at the head of his corps in the full career of renown, honored by the corps, lamented by all. I have also been deprived of the valuable services of lieutenant-col. Mountain, who has received three severe, but I trust, not dangerous wounds. The uniform zealous conduct of this meritorious staff officer, I have had frequent opportunities of witnessing, and pleasure in recording. I fear also I shall for a considerable time be deprived of the services of capt. Campbell of the 55th, who is dangerously wounded, and whose spirited conduct at Chusan I felt called on to notice. Every possible attention has been paid to alleviate the sufferings of my other

wounded officers and soldiers by Dr. French, superintending surgeon, whose zealous exertions are unceasing, and I am most thankful to find all are doing well.

10. The conduct of the whole force calls for my marked approbation. To col. Schoedde, lieutenant-cols. Morris and Montgomerie commanding columns, my best thanks are due,—they well executed every order they received, and were as well supported by the several commanding officers of corps and detachments. Lieutenant-col. Pratt, 26th regiment, lieutenant-col. Stephens 49th, lieutenant-col. Knowles, royal artillery, major Fawcett 55th, br. major Grattan, 18th Royal Irish, (commanding?) subsequent to the lamented fall of lieutenant-col. Tomlinson, major Anstruther, Madras artillery, and captain Simpson, rifle company 36th Madras N. I., all of whom merit my warmest thanks; as do likewise the general and my personal staff, from whom I received the most effective assistance and support, all having accompanied me throughout the operations in a country where every order has to be conveyed by an officer on foot, over most difficult ground, and frequently to a considerable distance. I have particularly to express my sense of obligation to major Gough, who had, combined with his duties of deputy quartermaster-general, to act for lieutenant-col. Mountain, for the (I trust temporary) loss of whose service, I have already expressed my regret. My best thanks are also due to captain Pears, field engineer, who afforded me every assistance; and I beg to bring to your lordship's notice my senior aid-de-camp, captain Whittingham. I shall now, my lord, conclude with the assurance, although I am aware as a British soldier it is superfluous, that the force intrusted to my command has but one common object in the bright career which I anticipate for it: an anxious wish to do their duty to their sovereign, and to meet the expectations of their country.

I have the honor, &c., (Signed) H. GOUGH, lt.-col.

Return of killed and wounded of the force under the command of his excellency lieutenant-gen. sir Hugh Gough, G. C. B., at the attack of the fortified heights and capture of the city of Chapu on the 18th May, 1842.

Staff, 1 officer wounded. H. M.'s 18th Royal Irish, 1 officer, 1 serjeant, and 3 rank and file killed, and 2 officers, 1 serjeant, 1 drummer, and 27 rank and file wounded. H. M.'s 26th Cameronians, 2 rank and file killed, and 8 ditto wounded. H. M.'s 49th regt., 2 rank and file killed, and 2 officers, and 11 rank and file wounded. H. M.'s 55th regt., 1 officer wounded. Madras sappers and miners, 1 officer wounded. Rifle company 36th Madras N. I., 1 rank and file wounded.

Names of officers killed and wounded.

Lieutenant-col. N. R. Tomlinson, 19th Royal Irish, killed. Lieutenant-col. A. S. Mountain, G. B., dep.-adj.-general, severely wounded. Captain Colin Campbell, H. M.'s 55th regt., dangerously wounded.* Lieutenant. A. E. Jodrell and A. Murray, H. M.'s 18th Royal Irish regt., captain T. S. Reynolds, and lieutenant and adjt. W. P. K. Browne, H. M. 49th regt., and lieutenant J. B. Johnstone, Madras sappers and miners, slightly wounded.

(Signed) J. B. GOUGH, act, dep. quart. master-gen.

* Capt. Campbell subsequently died from the wounds he received at the capture of Chapu.

reply see p. 371

ART. IV. *Systema Phoneticum Scripturæ Sinicæ, or the Phonetic System of the Chinese Writing*, by J. M. Callery. Noticed by G. T. LAY.

THE attainment of a clear and distinct conception as to the nature of the Egyptian and Chinese modes of writing has been greatly hindered by the use of 'hard words,' which act like a spell upon many minds, and seduce them from the plain paths of truth and sound investigation. They clothe the writer with the show of great learning and profound research, and lead the reader to suppose that there is something very mysterious and recondite in the subject under consideration. This is especially the case with the terms hieroglyphic, ideographic, and phonetic, terms that have for a long time been the instruments of mistake and misunderstanding. If a written character or symbol has a meaning, it is *ideographic*, whether it has any resemblance to the object implied or not. And if in the mind of another it awakens the recollection of a sound, it is *phonetic*. In our introductory works it would be useful to dispense with the use of these epithets, and confine ourselves to words and phrases more familiar and consequently less liable to mislead.

The question concerning written symbols may be summed up in three simple propositions: written symbols or characters have a meaning but no sound—they have sound without a meaning—they have both sound and meaning.

As to the first proposition, that characters have a meaning without a sound, I beg leave to ask where such characters are to be found? The Chinese attribute to every one of their characters a sound; therefore the people of this great and wide empire know of no such things. The hieroglyphics of Egypt were supposed to be in this predicament, but the illustrious Champollion has proved that this was a mistake. They may perchance be lurking among the monuments of Mexico, but this remains to be proved. It is not improbable, that by the help of the Mexican language and tradition, these records may be decyphered, when it will be shown that they have sound as well as sense.

When characters have sound without meaning they are used in *spelling* words, and are called letters. A very large proportion of the hieroglyphics are letters, and are employed in spelling words. In this way they correspond with and supply the places, of the Coptic

letters, which are merely Greek letters with one or two additions, and a slight alteration in form. In spelling foreign names, and in attempting to give the sounds in the Fukien dialect, the Chinese make their characters fulfill the office of letters.

In our 3d proposition, it is affirmed that some characters have both sound and meaning. That this is the case with the Chinese characters there can be no reasonable doubt, when we see the natives assigning to every one of them both sound and meaning. Surely the people themselves must be the best judges in a matter so practical and of such daily recurrence. But if this be granted, it is still contended that the primitive when it enters in composition with the radical loses its meaning and retains only its sound, that is, it becomes a letter and the word is spelt. But is this the case? Does 字 *puh*, a shoot when added to *sin* form *pus*, as it would have done among the Egyptians? It does not, for the peculiarity of Chinese usage consists in not spelling their words, except in the case of foreign names and for certain grammatical purposes. A phonetic system consists in spelling words, a designation that applies to the orthography of every other civilized nation, the ancient Egyptian inclusive, except the Chinese.

In the ancient Egyptian, a single sound had not merely one letter, as in modern alphabets, but many. *L* for example had 15, any one of which letters might be used in spelling one particular word without altering its meaning in the least. But the Chinese primitives or vocal portions may not so be exchanged, without producing the greatest change in the sense. Every student of a few months' standing knows that you cannot substitute one primitive for another without producing a different sense; with this fact before him, will any man have the hardihood to tell me that the primitive in composition serves only for the purposes of sound? We acknowledge that Chinese sometimes exchange these primitives in their books and more frequently in their petitions, letters and private documents, and thus occasion doubt and difficulties which might have been avoided. The number of substitutions is always in the direct ratio of the composer's ignorance of the written language. Many a time has the foreigner mortified the pride of the native by showing him that he had written the wrong primitive, and perhaps not less frequently has the native repaid the little affront by pointing out a similar mistake which the foreigner had made. This is an every day proof that the Chinese recognise the principle that the primitive has a meaning as well as a sound.

All this and much more M. Callery had before him when he sketched out what he calls his Phonetic System. For he has not arranged the characters according to their sounds, but according to the form of the primitive. Now this is the very arrangement I advocated in the *Repository* 1838, p. 255, which Monsieur had carefully read, as it appears from the manner in which he cites a passage from it. He had the sagacity to see its value and to avail himself of it, but not honesty enough to say where he had obtained it. He treats the primitives as integers or as roots in Hebrew and oriental languages, and sets them at the head of group of derivatives just as I had suggested.

He stole my method of analysis, and to conceal the theft he abuses me in monkish Latin and low French, and nicknames the new system phonetic. I have no other way of accounting for the designation, as it is the last term that philosophy and common sense would have suggested. It could not be his attachment to the phonetic systems of Young, Champollion, and other illustrators of Egyptian literature, because at the time he wrote he knew not a syllable about the matter. If he had understood the first elements of that department of literature, he could not have thought for a moment that there is any affinity in the orthography of the two languages, Chinese and Egyptian; in the latter of them the words are generally spelt by means of letters, in the former this is not done save in case of foreign words. One had an alphabet, the other has not.

Between the publication of that article in the *Repository* and the appearance of Callery's dictionary, there was an interval of three years, which as I know from experiment is a competent time for the execution of a work that is nothing more than an outline. I should have been willing to suppose that he had drawn out his system without any help from me, but I see such peevish anxiety, such perverseness in misnaming, and such vehement wrath against me, who did nothing to offend him, that I am irresistibly compelled to think that the man had committed a plagiarism, and that it was the stinging consciousness of this made him so far forget what was due to himself.

Callery charges me with stealing Dr. Marshman's ideas, and appropriating them to myself.* In this accusation, I confess, he has presumptive proof amounting to something like evidence, since the

* The filing of bills of indictment costs Callery but little trouble. At the 80th page of his preface, we find him charging Dr. Morrison with having borrowed the Jesuits' version of the Scriptures, and published it for his own. As if Jesuits did not understand their business better than to bestow any time in translating the Bible for the use of the people.

Clavis Sinica was published several years before I knew anything about the language. But the truth is this, I read that work in the very commencement of my Chinese studies, and was so far from understanding the Doctor's exposition of his views, that the fact of having seen it entirely escaped my memory at the time I penned the article in question for the Repository. I owed Dr. Marshman nothing for the analytical system proposed; my aid in working out this analysis was Dr. Morrison's Dictionary. It is nothing new in the history of letters for one man to discover what some other person had found out long before him.

But in truth, Dr. Marshman's system and mine are essentially different in principle. The Doctor follows the commonly received opinion, and treats the elements or radicals, and the primitives as different things. He considers the primitives as compounded of the radicals. He has designated certain characters primitives; and yet denies them that honor; for he says in the 34th page of the Clavis Sinica, "It is however proper to observe that the term 'primitive' is not applied to them on account of their *origin*, but merely with reference to their *use*." I, on the contrary lay it down as a fundamental principle that the primitives are not primitives in their *use* merely but also in their *origin*, and that the practice of resolving them into parts and assigning a sense to each part, is the source of all that mystery and confusion which have met the student at the outset of his inquiries. To facilitate recollection and to secure harmony in form, these primitives are in appearance compounds, but in reality integers. And that this is a just view of the subject may be demonstrated by a reference to the old tadpole characters, which are the rude imitations of the original forms. Characters which seem to be compounded of the elements will by an inspection of the ancient form be found to be as simple as the element or radical itself, and therefore deserve the name for the same reasons.

I would take leave to ask the unprejudiced reader to look into the Clavis Sinica, and the Chinese as They Are, if those books be at hand, and ascertain for himself what the essential differences of the two systems are.* We happily live in a period when everything connected with Chinese literature is about to undergo a thorough and comprehensive revision, which will not fail in the issue to draw the line between truth and falsehood. All I desire is fair play; friendship and partiality have nothing to do where the elucidation of truth

* In the Doctor's notes to the Tá Híóh, he follows the old method of expounding the characters without reference to any system at all.

is our object. With Monsieur it is impossible for me to be very angry, as he has paid me the most substantial of all compliments, in that he has decked himself with my feathers. I am sorry that Dr. Marshall was not mentioned when I announced my system. Whenever I meet with any of the representatives of that worthy individual, I will make them an apology, which I trust they will accept. There are one or two expressions in the same article which are not exactly in concert with the high opinion I entertain of Dr. Morrison's great merits, and the magnitude of the obligation he has laid the world under by the composure of his Syllabic Dictionary. It confessedly requires additions and emendations which his son, both for his own and his father's sake, will supply, when health and leisure are afforded him. If the necessary work be done towards its completion no subsequent Lexicon, whatever be the arrangement, will supersede it entirely, as it always will be convenient to look for words by a reference to their sounds. But the disposition of the Chinese characters with regard to their vocal powers will demand a study and an independence of opinion, not hitherto bestowed upon the subject. It is commonly assumed as a maxim in Chinese orthography, that all those characters which in native works are said to have the same sound are really in this situation. So far as I can ascertain by listening to Chinese from the north, the sound of such characters approach each other, but *are not really identical*. If I be correct in this remark the number of sounds in the mandarin will be increased to twice or thrice the number that common tradition has assigned to it. John Robert Morrison, and his meritorious coadjutor Robert Thom, who have paid much attention to the vocal utterance of the northern people, might oblige the public with something on this point. It is not possible to give the exact sound to any character by the help of our letters, but the mode in which it is articulated might be described, and the learner might be apprised of the difficulty with an admonition as to the necessity of listening minutely to those who are known to be the best authorities.

As to the utility of Callery's work it is right that I should add a few sentences by way of conclusion. I have said that it is an outline of a system, which I think is a fair description. As it is destitute of examples, and no explanation is given of words occurring in pairs, which are so common in Chinese writing, it can only be used as an auxiliary to some other dictionary. The best method of dealing with it would be to get it bound with interleaves, and write the examples which are met with in reading in their proper places. What-

ever is deficient in definition might be supplied in this way, and the relationship in sense which subsists between derivatives flowing from the same root or primitive might be traced with success. The practice of grouping characters together which agree in sense and form, mightily assists the memory, while it stimulates the spirit of research. The characters in Callery's work are not always grouped exactly as I think they ought to be. But the deviations from principle are so few as not to affect the utility of the whole, so well did the author understand what I was aiming at.

ART. V. *The life of St. Francis Xavier, of the society of Jesus, apostle of the Indies, and of Japan.* Written in French by Father Dominick Bohurs of the same Society. Translated into English by James Dryden, esq.

LEAVING our readers to form their own opinions of Xavier's life, we will, as briefly as possible, recount some of the principal actions of this early disciple of Loyola. "Nothing can give a greater confirmation of the saint's miracles, than his saint-like life; which was even more wonderful than the miracles themselves: it was"—we quote the words of Bohurs—"in a manner of necessity, that a man of so holy a conversation should work those things which other men could not perform; and that resigning himself to God, with an entire confidence and trust, on the most dangerous occasions, *God should consign over to him some part of his omnipotence, for the benefit of souls.*"

This extraordinary man was born April 7th, 1506, in the castle of Xavier, at the foot of the Pyrenees, seven or eight leagues from Pampeluna, and derived his pedigree from the kings of Navarre. From his infancy his parents inspired him with the fear of God, and took a particular care of his education. His mind was of a high order, and he early exhibited a fondness for learning. Having gained sufficient knowledge of Latin, he was sent at the age of eighteen, to the university of Paris, then the most celebrated in Europe. After his father had allowed him a complete maintenance for a year or two, he was purposing to remove him from his studies; but his daughter, abbess of the convent of St. Clare de Gandia, "a perfect pattern of

religious perfection," warned him to beware of recalling her brother Francis from the university, because "he was a chosen vessel, pre-ordained to be the apostle of the Indies." At the university he became acquainted with Ignatius Loyola, whom at first he despised and ridiculed, but afterwards admired and obeyed. In his youth, Xavier was haughty, vain, and ambitious; and when the 'heresies' of Luther began to spread in Europe, he "took pleasure in these novelties, and had run into them of his own accord, if Ignatius had not withdrawn him." In a short time, by the carefulness and address of Ignatius, "he was wholly changed into another man, and the humility of the cross appeared to him more amiable than all the glories of the world." While at Paris, Ignatius Loyola, Francis Xavier, and Peter Le Fevre, and four others engaged themselves, by promises to each other, and by solemn vows to God, to undertake a voyage to Jerusalem, or in case of that failing, to place themselves at the feet of the pope for service in any part of the world he might please to send them.

Of the many miraculous acts that were performed by him, we notice only a few of the most remarkable.

Sometime before he left Paris for Venice, in company with Le Fevre and others, he tied his arms and thighs with little cords, to mortify himself. The flesh swelling, the cords were so deeply indented into his flesh, that the surgeons, who were called to see him, pronounced the ill incurable. In this dangerous conjuncture recourse was had to prayer by Le Fevre and his companions. This was at night. The next morning, the marks only remained, the swelling had subsided, and the cords fallen off. *p. 16.*

Xavier began his retirement with an extraordinary zeal, even passing four entire days without taking any nourishment. In the hospitals of the incurables, he was not satisfied with employing the whole day in waiting on the sick, making their beds and dressing their sores, but passed whole nights in watching by them.

War in the Levant having prevented his going to Jerusalem, "he then disposed himself to receive the orders of the priesthood, and he did receive them with those considerations of awful dread and holy confusion which are not easy to be expressed." With the meanest accommodations he passed forty days, lying on the cold hard ground, fasting all day, sustaining nature only with a little pittance of bread, which he begged about the neighborhood. The time at length arrived when his first mass was to be said at Vicenza, and "he said it with tears flowing in such abundance, that his audience could not refrain from mixing their own with his."

When by these austerities he was made sick, St. Jerome appeared to him by night, "refulgent in his beams of glory," declaring to him what were to be some of his future labors and sufferings, a few of which we are here to notice.

John III., king of Portugal, at the suggestion of James Govea, was minded to send missionaries to the East Indies, to plant and propagate the faith. This was approved and sanctioned by the pope, who was pleased to intrust to Ignatius the whole business of making the selection. Of ten, then his associates, he named two, Simon Rodriguez and Nicholas Bobadilla; but after various changes Xavier, on the 7th of April, 1541, sailed for the East. A few days before he embarked, one of the king's officers was instructed to furnish him with all necessaries for the voyage. A cloak and a few little books were all that he would accept. When urged to have a servant to attend him, he said, "So long as I have the use of these two hands," replied Xavier, "I will have no other servant." "But decency," rejoined the other, "require that you should have one, if it were but to maintain the dignity of your character: how shameful would it seem to behold an apostolic legate washing his own linen on the deck, and dressing his own victuals!" "I will take upon me for once," said Xavier, "to serve myself and others too without dishonoring my character: so long as I do no ill, I am in no fear of scandalizing my neighbor, nor of debasing that authority with which I am intrusted. They are these human considerations, and false notions of decencies and punctilios, which have reduced the church to that condition in which we now see it." *p.* 39.

Xavier entered on his six and thirtieth year the day he embarked. The ship, called the Admiral, was carrying out Don Martin Alphonso de Sosa, viceroy of the Indies. There were at least a thousand persons in the Admiral, men of all conditions—seamen, soldiers, merchants, &c.; by all he was highly esteemed; and his conversations, sermons, and acts of charity, had great influence upon them. The viceroy invited him to his table, and gave him a large cabin; but he preferred to live by begging about the ship, and to sleep upon the bare deck. When food was sent to him from the viceroy's table, it was received and distributed amongst those who had most need of nourishment. Five months elapsed ere they reached Mozambique, and many were sick and died. "He wiped them in their sweats; he cleansed their ulcers; he washed their linen, and rendered them all the most abject services: but above all things, he had the care of their consciences, and his principal employment was to dispose them to a Christian death." *p.* 42.

During the six months he remained on Mozambique, his acts of charity were unceasing and some of them miraculous : once he was sick, and three days in a delirium. It was at this time, according to his biographer, that Xavier “began to manifest that *spirit of prophecy*, which he had to the end of his days, in so eminent a degree.” Soon after this, “he began to receive from above, the first fruits of the gift of tongues, which was so abundantly bestowed on him in the Indies.” On the 6th of May 1542, he landed at Goa; and thus were fulfilled two prophecies—one uttered by St. Thomas, and one by Peter de Couillan, who accompanied Vasco de Gama, and who when suffering martyrdom in 1497, foretold the rise of the order of Jesuits and this new mission.

When Xavier arrived in the east, there were not four preachers in all the Indies, nor one priest without the walls of Goa, which had its bishop, Juan de Albuquerque, of the order of St. Francis. This excellent man lived on the most friendly terms with the apostolical nuncio. Religion and morals were at the lowest ebb. “The Portuguese lived more like idolaters than Christians,” doing deeds of which it is shame to speak. “Justice was sold at tribunals, and the most enormous crimes escaped from punishment.” The pagans were brutes, the worshipers of the devil, full of all uncleanness, staining their own hands with the blood of infants.

In the course of five months Goa was reformed by the labors of the apostolic man. He allowed himself only four hours sleep, and even that was spent by the side of the sick. The hospitals and prisons he visited frequently. He began with the youth and children of the Portuguese who gathered around him in crowds; and having led them to the church, he then commenced public preaching. He went through the streets, with a bell in his hand, and summoned the people to the place of public worship. Fruits of these labors were soon visible. Unlawful bonds were cancelled; restitution made for ill-gotten goods; slaves, unjustly acquired, were set at liberty; and concubines, not consenting to lawful marriage, were dismissed.

From Goa, Xavier went to the Malabar coast; and in order to give more permanence and extension to his instructions, he translated into the native dialect, “the words of the sign of the cross, the apostles’ creed, the commandments, the Lord’s prayer, the salutation of the angel, the confiteor, the *salve regina*, and in fine the whole catechism.” “The translation being finished, the father got without book, what he could of it; and took his way about the villages of the coast. * * * I went about, with my bell in my hand, says he

himself, and gathering together all I met, both men and women, I instructed them in the Christian doctrine: the children learned it easily by heart, in the compass of a month, and when they understood it, I charged them to teach it to their fathers and mothers, all of their own family, and even to their neighbors." He taught them also to repeat prayers, first to the Savior, and then to the Virgin, in these words, "*O holy Mary, mother of Jesus, obtain for us, from thy Son, that we may have the grace to keep this first commandment.*" p. 60. And so of the others; in this manner he instructed the people, and from among the most intelligent he selected catechists, to whom he committed the care of the churches. All these things he accomplished by the end of 1543. He had also selected young men to become the future instructors of their countrymen. These, by the liberality of Christians, were placed in a *seminary*, which in 1548, received the name of the college of St. Paul. That he possessed "the gift of tongues," Bohurs now imagined, to be an undoubted fact, attested by eye-witnesses. Even the dead, after they began to putrify, were raised to life; and innumerable, almost, were the miracles which he wrought, or were wrought by his authority.

In addition to all these things, Xavier was successful in seeking the aid of the Portuguese government, so that *no toleration* could be granted or allowed to the superstitions of the infidels, while the death of those who had suffered as Christians was revenged by the sword. Thus he carried himself, first in India, and then in Malacca and the Indian Archipelago, where converts were made by thousands.

In April 1549, he embarked at Goa for Japan, having in company two fathers Cozmo de Torrez and John Fernandez, besides three Japanese, Paul de Sainté Foy, and his two servants John and Anthony. The first of these three had been a libertine and a murderer, and fled from his country for the double purpose of seeing Xavier and of escaping justice. But now he and his servant were among the disciples of Xavier, all eager to visit the land of the rising sun. When at Malacca, letters reported that one of the Japanese princes had been made acquainted with the Christian religion, and had sent an express to the viceroy of India for preachers. This induced Xavier to hasten his departure, who on the 24th of June embarked in a piratical vessel at Malacca, and on the 15th August arrived at Kagoshima the birthplace of Paul de Sainté Foy.

In Japan, Xavier found that "the spirit of lies had established a kind of hierarchy, *not unlike* that of the Catholic church." Of

course by him it was easily comprehended. "Within forty days, the saint understood enough of the language, to undertake the translation of the apostle's creed, and the exposition of it; and as fast as he translated it, he got every parcel of it by heart, and with that help, was of opinion that he might begin to declare the gospel." Paul de Sainté Foy, having first obtained from the king pardon for that action (the killing of a man) which had occasioned his departure from Japan, infused into all hearts, not excepting these of the king and queen, the desire of seeing the man whose fame had spread so far, and who had come from another world, through so many stormy seas, only to teach the true way of eternal life. Xavier was soon welcomed by the king, who granted him permission to preach the Christian law in all his dominions, and gave full liberty to all his subjects to become Christians if they so desired. The field was now opened, and all the skill of 'the saint' was brought into exercise, and the scenes already exhibited in India were reenacted in Japan. Lepers were cleansed, the sick were healed, the dead raised to life, and the gift of tongues restored—so that "without ever having learned the Chinese language, he preached every day to the Chinese in their mother-tongue," there being great numbers of them at Amanguchi.

Xavier must now again visit India, where he planned an embassy and a mission to China. Being ready to sail, he addressed letters to the king, to Ignatius Loyola, and others: the following extract is from that addressed to king John.

"I shall depart from Goa, within the compass of five days, intending first for Malacca, from whence I shall take the way of China, in company of James Pereyra, who is named ambassador. * * * We are three in company, who go to China with Pereyra, and our design is to free from prison, those Portuguese, who are there languishing in chains, to manage the friendship of the Chinese in favor of the crown of Portugal; and above all things to make war with the devils and their adherents. On which occasion, we shall declare to the emperor, and in the sequel to all his subjects, from the King of heaven, the great injury which they have done him, in giving that adoration which is only payable to the true God, Creator of mankind, and to Jesus Christ their Judge and Master."

April 14th, 1552, he sailed from Goa in a royal vessel, the Santa Cruz, bound to Malacca, where the embassy was to be fitted out under the immediate direction of the governor, of that place, don Alvarez de Atayda, on whom the viceroy of the Indies had reposed

the trust of so important an affair. 'This man had much approved of the enterprise, when Xavier first opened it on his return from Japan, and had promised to favor it with all his power: "but envy and interest are two passions, which stifle the most reasonable thoughts, and make men forget their most solemn protestations." Xavier and don Alvarez were soon at issue, denouncing each other. Ten years were now expired since Xavier's arrival in India, and only the bishop of Goa was made privy to his being the apostolic nuncio. "The thunders of the church" took no effect. Excommunication signified little to a man who had no principles. Xavier was denounced as "an ambitious hypocrite," while James Pereyra was not to go to China, either as ambassador or merchant so long as don Alvarez continued governor of Malacca and captain of the seas. The governor seems never to have been subdued by the apostolic nuncio, who was constrained, at least for this once, to confess "the greatness of his sins;" they, he said, having been the reason of retarding the enterprise to China. However, "though the door seemed to be shut upon him, since all hopes of the embassy were vanished, which had facilitated his entrance into that kingdom, yet the saint despaired not of preaching the gospel in China."

The royal vessel, Santa Cruz, being at length upon the point of sailing, Xavier again embarked, and arrived at Sancian, or St. John's island, a few miles westward from Macao, in twenty-three days after her departure from Malacca. Here Xavier resumed his usual labors, raising the dead, &c., and also cleared the country of tigers. "These furious beasts came in herds together out of the forests, and devoured not only the children, but the men also, whom they found scattered in the fields, and out of distance from the intrenchments which were made for their defense, One night the servant of God went out to meet the tigers, and when they came near him, threw holy water upon them, commanding them to go back, and never after to return. The commandment had its full effect, the whole herd betook themselves to flight, and from that time forward, no tigers were ever seen upon the island."

The Portuguese at St. John's endeavored to persuade Xavier to remain with them on the island: but all their efforts were in vain. He was resolved to proceed, quoting the words of our Savior, that whoever will save his life, &c., adding, "the loss of the body being, without comparison, less to be feared than that of the soul, according to the principles of eternal wisdom, I am resolved to sacrifice a frail and miserable life for everlasting happiness." He soon found

a Chinese, who had a perfect knowledge of the general language of the country, and who could write excellently well, a man every way qualified to be his interpreter. He engaged, besides this scholar, seamen and a merchant; and the latter promised to conduct him to the gates of Canton in four days after landing on the main. When all things were ready for the voyage, his own countrymen became alarmed, lest the father's appearance at Canton should rouse the local government against them; at their request, therefore, Xavier consented to defer the execution of the enterprise until after their ships should have sailed for Malacca. They sailed; his interpreter, the merchant, and the sailors proved false; fever seized upon him; and "he was reduced to so great want of all necessities, that he had scarcely wherewithal to sustain nature." All efforts to check the disease were abortive; he daily became worse and worse; and finally expired on the second of December, 1552, having by him only one brother of the Society, the Chinese named Antonio de Sainté Foy, and a young Indian who shortly after died a reprobate. These, with two others, four in all, alone attended his funeral.

His biographer goes on to tell us of the place where he was interred, and to describe his character and person. "He was six and forty years of age, and had passed ten and a half of them in the Indies; his stature was somewhat above the middle size; his constitution strong; his air had a mixture of pleasingness and majesty; he was fresh colored, had a large forehead, and a well-proportioned nose; his eyes were blue, but piercing and lively; and his hair and beard of a dark chestnut." He was buried in a coffin, made after the Chinese fashion, which was filled with unslacked lime. On the 17th of February, 1553, the coffin was taken up and the body found not only undecayed, but more fragrant than the most exquisite perfumes; in this state it was carried to Malacca; and there taken out of the coffin and buried without the church. Thus it remained without honor till August, when some of the devoted friends of Xavier disinterred it, and conveyed the "sacred treasure to Goa, where the funeral solemnities were celebrated with great pomp and splendor." "New miracles were wrought in presence of the holy body; the blind received their sight, and those who were taken with the palsy, recovered the use of their limbs, and lepers became as clean as babes."

Here we must lay aside the writings of Father Dominick Bohurs, the perusal of which has very much lowered the high opinion we once entertained of Francis Xavier. The miracles attributed to

him are more in number, and not less remarkable in their character, than are those recorded in our Sacred Scriptures: but with regard to them *all* there is need of ample and satisfactory testimony to prove both their genuineness and their authenticity. In many particulars the precepts and the practice of Xavier were excellent; but there are other things in his life which ought to be deprecated. We have, however, a much more favorable opinion of Xavier than of Bohurs; and we should be glad to see a faithful account of the man who was so zealous in propagating Christianity in any of its forms. When we read in his letters, to those who were to preach the faith, "*I do not forbid you to consult the Scriptures on requisite occasions,*" we are constrained to think that he was influenced by another gospel, "*which is not another,*" totally different from that which Paul preached.

ART. VI. *Notices of Amoy and its inhabitants; extracted from a journal of Rev. David Abeel.*

SHORT extracts from Mr. Abeel's journal were inserted in the last volume of the Repository, page 504. The death of Mrs. Boone was there noticed. Since that date, Mr. Boone has returned to Macao, from whence, March 1st, he sailed to the United States with his two children. Mr. and Mrs. McBryde were compelled from failure of health to leave Kólángsú, and return to Macao in January.

Dec. 3d, 1842. During the present week we have returned the visit of the tetuh, the generalissimo of the naval forces of the province, and called upon the táutái (or intendant of circuit), the highest civil officer of the place. The táutái sent his card with that of Iliáng, gov.-general, the latter having been prevented from calling, as we are informed, through the misunderstanding of one of the interpreters. The day we were going to visit his excellency it rained. Early the next morning he left the place. We found the officers upon whom we called as affable and kind as possible. To each of them we have presented a copy of the New Testament, and other books.

24th. After the services of Sunday last, a number of officers called upon us. One of them is the tsánfú, or commandant of Amoy, and next in rank to the tetuh. These visits were returned during the week.

Feb. 4th, 1843. Every day of the closing week has been interesting on account of the numbers who have called, and to whom the character and works of the true God have been explained. It is pleasing to have those return who

have evidently reflected upon what they heard, and read and upon whose minds there is a faint glimmering of light. Some of our visitors sit a long time, and listen attentively to the new and strange doctrines. It is to be regretted however that the Chinese with the fewest exceptions never contradict you. It is evidently the result of indifference to religious subjects. They have so few connected or consistent ideas in regard to things spiritual and eternal, that they act like children when you converse with them. Say what you please against their own superstitions, they are seldom offended. On the contrary they appear as much delighted with the force of your arguments, as if they themselves had wielded them in favor of some cherished tenets.

On the 9th, Mr. Lay, who is here with admiral Parker, Dr. Cumming, and myself took an excursion into the country. We had promised some of the patients of Dr. C. that we would visit their village, and as the day was fine, and the work within doors was sufficiently attended to, we started about 11 A.M. After passing through the large town below Amoy, called Amung káng, we walked along the shore toward the mouth of the harbor, having a range of high rugged hills on the left, distant about a mile to a mile and a half from the shore. On this narrow space, composed of sand and very light soil, as many human beings as one would think could possibly extract nourishment from the earth and the adjacent sea were crowded together. The wheat fields reminded us of home. We passed eight villages, exclusive of the large town spoken of in a walk of six or seven miles. At two of these villages we stopped, and were greeted by the population *en masse*. In one of them were the relatives of a man from whose neck Dr. Cumming had cut out a large tumor. Men, women, and children turned out to see the man, who according to their notions, possessed such wonderful skill. We were feasted by them in their best style, and what was more gratifying had the privilege of preaching to two pretty large assemblies of both sexes, besides having much conversation with the most intelligent and inquisitive of them.

25th. Beside attending to a goodly number of daily visitors, we have made two excursions in different directions during the week. On Thursday, I accompanied col. and Mrs. Cowper and others to call upon the tetuh. Being the only interpreter I was admitted with Mrs. Cowper to the apartments of the women. The principal lady whom we saw was called his third wife; but whether the preceding numbers are extant or not I could not learn. She had large feet, as we were told; but took care not to betray the secret of her origin. Her appearance was prepossessing, and her demeanor lady-like. Among other things she spoke of the losses her wardrobe and furniture had sustained when the English took the place. I endeavored to teach her something of the true God. From the significant looks and gestures of her maids, when I introduced the subject, it was evident that they had been present when I addressed the women on a former occasion. Tea and confectionary were handed, and immense cakes made of sugar and ornamented, which she had received from her friends on nuptial occasions, were presented to Mrs. Cowper.

The next day nearly the same party visited the most splendid Budhistic temple I have seen in these parts, situated below Amung káng. I tried to teach the persons who came around us, and especially the priests, those truths which stand in such perfect contrast to all we saw in the sculpture, tablets, and paintings of the place. The cannon balls of the English had torn away parts of the building. May the knowledge of the true God soon leave the rest to a speedy decay.

April 6th. About 11 o'clock we started out to improve the fine day for an excursion. Crossing to Amoy, we skirted the hills behind the town, where they had been yesterday decorating the tombs, and where many were still engaged. At one of them they inquired about the propriety of thus showing their regard for the dead. I told them that while our parents were living it was highly proper to respect and cherish them: but that it was perfectly useless, so far as their gratification was concerned, to decorate their tombs; that their unconscious remains were all that the grave held, the nobler part, the immortal, thinking, conscious soul not being here. The conversation led naturally to a future state, and to the only way of obtaining a blessed immortality. We continued our ramble some distance in a northeast direction from the town until we came to one or two villages. Here the gathering together of the people offered an opportunity for one or two short discourses. They listened and talked over what was said, and again confessed that we were wiser than they on these points. On returning we encountered a black faced idol which the priests were carrying around to aid in obtaining alms. Stopping in front of it, I charged those present with stupidity and guilt in worshipping such 'a stock,' telling them that the true and living God was by these means provoked to anger, and would certainly punish them after death. They offered no objections; but as usual seemed rather to be struck with the force of the remarks.

7th. There has been no little excitement among the officers at Amoy at the measures taken by the emperor to punish them for allowing the English to take the place. All the civil and military officers of any importance are to feel the rod, some of them very severely. Very fortunately for himself, our friend the naval chief or tetuh was out of the way at the time in search of pirates, by which means he retains his place and probably his head, while his button and feathers and salary are taken from him for a time. Two of the others, the tsánfú or commandant, and the háifáng or prefect, with whom we were on most friendly terms are to be displaced and sent to Peking for trial. The lowest punishment it is thought, will be banishment to the cold country north of China Proper for several years. The tautái or highest civil officer has been superseded two or three months.

To-day the newly appointed commandant and retinue called upon us. Having no other interpreter, I accompanied him to make his other calls. He was evidently much struck with the ladies, three of whom happen to be here just now, and finding that in connection with good personal appearance and engaging manners, they could read, write, paint, &c., he confessed in strong terms their superiority to his countrywomen.

I went with him on ship board, and being very sociable and talkative, we had much conversation together. I explained to him some of the leading features of our religion, and introduced many facts connected with Christianized civilization which I thought might be of service to him. Speaking of our equal fondness for children of both sexes, he and his official companion said that it was not so with their countrymen, that they destroyed very many of their female offspring. I inquired what proportion they thought were thus murdered, taking the whole surrounding country into consideration. They replied, about 30 to 40 per cent. This corresponds so nearly with minute inquiries from visitors inhabiting all the adjacent parts, that I should be inclined to set it down as about the fair proportion. As I am still pursuing these inquiries, I shall be better qualified to determine in the future.

15th. The newly appointed háifāng 海方 called upon us this week, and begged me to go with him on ship board. He is a fine looking man, of courtly manners and expresses the greatest kindness of feeling. If I had never lived in China before the new order of things, I should probably not be so much struck with the astonishing change in the conduct of the officers. Their present condescension and suavity are quite equalled by the disdainful pride they formerly assumed. While returning their calls we proposed visiting our old displaced friends. The old commandant excused himself from seeing us. He takes his reverses very much to heart. The old háifāng received us, but O, how changed! He who appeared in such splendid robes at the newyear, reminded me now of a peacock with its feathers plucked. He received us kindly, but the call was a sad one. Poor man; the people have petitioned for his pardon, and I hope they may succeed. He was formerly known by the name of 'the flayer' on account of his exactions; but his recent kindness has turned the tide of public feeling in his favor.

22d. During the week our hands have been very full. Dr. Cumming draws a large number of patients. His services are very useful both in relieving present suffering, and in bringing so many within the sound of the gospel. If we can ever get a hospital on a pretty large scale here, the influence will probably be immense. Who will furnish the funds? Among other things, we have supplied the two new officers with the New Testament and other books. One of them sent his messenger for them.

We think the proper position for the efforts of the Medical Missionary Society are well exhibited in the journal; here we see the physician calling the people together, and the preacher speaking to them of the good news of salvation. At such times, as a Chinese in Canton once observed when remarking Dr. Parker's efforts, it is 'that a man's heart is soft when his body is afflicted, and then he will hear.'

ART. VII. *Report of shipping entered at Hongkong during the months of August and September, 1842.*

THE report of these two months was omitted when the list was published in January (pages 46-55), and is now inserted to supply that deficiency.

Aug. 1842.	Vessel's name.	Consignees.	From.	Bound to.	Import cargo.	Days out.	Men.	Tons.
1st	Guess,	Allanson & Co.	Macao,	Macao,	General,	1	19	133
"	Lord Amherst,	Dent & Co.	"	"	Opium,	1	45	330
"	Judith Allan,	J. Allan.	London,	"	Gov. stores,	135	25	608
2d	Caroline,		Newcastle,	Chusan,	Coals,	123	19	372
2d	Dumfries,		London,		Stores,	98	23	468
3d	H.M.S. Minden,	Capt. Quin.	Hospital ship,	England,				
4th	Queen Victoria,	J. M. & Co.	Whampoa,		Tea,	6	43	634
4th	Ann Eliza,	Holliday & Co.	Macao,		Ballast,		16	254
4th	Greenlaw,	Lindsay & Co.	Madras.		Cotton,	30	41	420
5th	Eliz. Ainslie,	Lyster,	Calcutta.		Gov. stores,	38	46	400
6th	Anonyma,	J. M. & Co.	Bombay,		Opium,	24	74	257
9th	J. Brightman,	Viall,	Macao,		Sundries,	1	44	404
9th	Claudine,	J. M. & Co.	London,		Gov. stores,	132	25	452
10th	Hongkong,	Holgate & Co.	Macao,		Timber,	1	12	365
"	U. S. S. Boston,	Comr. Long.						
11th	Intrepid,	Stewart,	Calcutta,		Gov. coals,	48	21	300
12th	Elora,		Macao,		Timber,	1	15	330
"	Mary Ann,		Newcastle,		Gov. coals,	140	16	320
13th	Cacique,	Fearon & Son,	Macao,		Arrack,	1	21	150
15th	Prince of Wales,	Jardine & Co.	Bombay,		Cotton,	50	100	826
17th	Herald,		Chusan,		Ballast,	11	30	227
"	Isabella Thompson,		Chusan,		"	16	16	382
"	Litherland,		Liverpool,		Gen. cargo,	115	18	365
19th	Rafaela, (Sp.)	Kinsley,	Manila,		Coals, &c.	15	29	250
21st	Mcrauld,		Calcutta,	Macao,	General,	44	65	650
23d	Cherokee,	Jardine & Co.	Chusan,		Ballast,	18	15	278
"	Fortescue,	Holliday & Co.	Macao,	Chusan,	Stores,	2	30	305
"	M. of Hastings,	(Por.) Oliveira,	Bombay,	Macao,	Cotton,	75	35	220
"	Hashemy,	Ramsay,	Calcutta,	Chusan,	Stores,	43	55	545
"	M. Ann Watson,	J. M. & Co.	Amoy,		Ballast,	28		311
"	Mor,		Calcutta,		Opium,			
25th	Bombay Castle,	"	Bombay,		Cotton,	46	85	609
26th	Hope,		Macao,					
"	Regina,	W. H. Harton,	Madras,		Stores,	35	35	277
27th	Sir E. Ryan,		Macao,		Ballast,		50	315
28th	Felicity,	Orders,	"		Timber,	1	16	299
30th	Fenella,	B. S. Company,	Singapore,		Gov. coals	19	10	320
"	Madura,	Mylue,	Macao,		"	2	26	603
"	Isabella,	Dent & Co.	"		Ballast,	2	7	524
31st	Omega,	J. M. & Co.	"		Opium,	1	43	175
Sep. 1842.								
1st	Louisa		London,		Gov. stores,	135	17	369
"	Matilda,	"	Liverpool,	Macao,	General,	120	17	218
2d	Cornwall,		London,		Gov. stores,	120	55	672
"	Weraff,	"	Calcutta,		Opium,	50	35	250
4th	H. M. Troop S. Alligator,	Brown,	Singapore,		Gov. stores,	12		
5th	Victoria, (Por.)		Calcutta,	"				
"	Mahamoodie	J. M. & Co.	Macao,		Ballast,		30	261
7th	H. M. S. Wolverine	Johnson,						
"	Valparaiso, (Am.)	Ritchie,	New York,		General,	117	12	402
"	Camieu,	Clucas,	Macao,		"		20	388
9th	H. C. St. Sesostris,	Ormsby,	Nanking,	Suez,	Dispatches,			
10th	H. C. St. Tenasserim,	Wall,	"	Calcutta,	Dispatches,			
"	Rob Roy,		Macao,		Opium,	2	40	308

Sep. 1842.	Vess-1's names.	Consignee.	From.	Bound to.	Import cargo.	Days out.	Men.	Tons.
10th	Wm. Hughes.	Macvicar & Co.	Macao.			1	30	219
11th	H. C. St. Ackbar, Pepper,		England,		Mail			
"	H. M. S. Vindictive, Nicholas,		A Cruize,					
"	Potentate,	J. M. & Co.		England,	Teas,			
12th	H. M. S. Ninrod and Cruizer,							
"	U. S. S. Constellation and Boston,							
16th	Black Nymph, J. M. & Co.		Singapore,		Gov. coals,	21	15	300
"	Royal Exchange, Rees,		Nanking,		Ballast,			
"	Mary Ann,		Batavia,		Rice,		21	394
"	Osprey,	Kirk,	Liverpool,		Gov. coals,	137	19	381
17th	Palestine,	Government,	"	Macao,		137	33	808
"	Maria, (Sp.)	Miranda,	Macao,	Manila,	Stores,	4	20	409
"	Columbine,	Pybus,			Opium,			
18th	Danish Oak, (Dan.) Sass,		Singapore,		General,	11	21	400
"	Ann Maria,	J. M. & Co.	Madras,	Whampoa,	Cotton,	39	26	659
19th	Vixen,		Namoh,		Specie,	4		
20th	Zenobia, (Am.) Olyphant & Co.		Liverpool,		General,	113	23	630
"	Algerine,	Wilson & Co.	Calcutta,			45	31	195
"	Fram. Cowasjee, J. M. & Co.		"	Whampoa,	Cotton,	42	93	950
22d	H. M. S. Agincourt, Bruce, R. N.							
23d	Bolton,	Dent & Co.	Macao,		Ballast,	2	30	540
"	Emina Eugenia,					1	19	362
"	H. C. St. Auckland, Ethersey, R. N.,		Nanking,	Suez,	Dispatches,			
26th	Louisa,	Dent & Co.		Chusan,	Opium,			
27th	Equestrian,	Cromarty	London,		Gov. stores,	120	39	660
"	Buckinghamshire, J. M. & Co.		Madras,	Whampoa,	Cotton,			1731
"	Fort William,		Bombay,			43	150	1300
28th	H. M. S. Clio, Troubridge, R. N.,		Nanking	England,	Specie.			
29th	H. C. St. Hooghly, Ross,		Macao.					
Oct. 1842.								
3d	H. M. S. Calliope, Kuper,		Nanking,	England,	Specie.			
4th	Jane (Dut.) Berg.		Bali,	Macao,	Rice,	20	23	190

ART. VIII. *Journal of Occurrences: sir H. Pottinger's communication to the governor at Canton, and his excellency's reply respecting smuggling; public notices respecting the payment of hong debts; extracts from the Peking Gazettes; visit of Hwáng Antung and Hienling to Hongkong; deepening of the Grand Canal; bad crops in Chili; Mongol officers in Peking; building and repairs of temples; investiture of admiral Parker and sir H. Pottinger as knight grand crosses of the Bath; U. S. ship Constellation; popular feeling against the English; affairs at Hongkong.*

THE proclamation of H. M. plenipotentiary regarding the smuggling carried on in the river and at Canton will be found on page 224. About the same time, H. E. sent the following communication to the governor at Canton, upon the same subject, to which he received an immediate answer.

Sir H. Pottinger's communication to the governor at Canton.

"Government House, Hongkong, April 13th, 1843.

"It has been brought to my notice, through a private channel, that a very extensive system of smuggling and evasion of duties, both outwards and

inwards, is at this time practiced at Canton, with the connivance of the local custom-house officers, and lest the same fact should come to your excellency's knowledge, and you should be led to imagine, that I either approve, or countenance such proceedings, to the obvious detriment of the legal trade, and the great loss of the imperial revenue, I do myself the honor in assuring your excellency to the contrary, and of declaring, in this official manner, that such practices are totally at variance with the intentions and wishes, both of my government and myself, and that I shall be happy to unite with your excellency in any step consistent with my situation and duties, towards putting a stop to this evil. It is almost needless, however, for me to report, that which I have over and over again explained to the imperial commissioners, and other Chinese authorities, that the suppression of smuggling must depend on the activity and integrity of the Chinese custom-house officers; that neither British officers, nor people, nor vessels, can be employed in it; and that, however deeply I may deplore such disreputable and disgraceful conduct, the remedy does not lie in my hands.

"I avail myself of this occasion to wish your excellency health and happiness. A most important communication.

(Signed)

"HENRY POTTINGER.

"To his excellency Ki Kung, gov.-general, &c., &c. Canton."

H. E. the governor's reply.

"Ki Kung, a guardian of the heir-apparent, &c., &c., hereby makes this communication in reply.

"I have this instant, received the honorable plenipotentiary's communication of the 14th day of the 3d moon (13th April), which I perfectly understand, and by it may be seen the honorable plenipotentiary's most praiseworthy intentions to maintain peace and harmony.

"As to the hoppo's clerks and followers receiving bribes to connive at smuggling, it is, I really fear, difficult to guaranty that such is not the case, and I, the governor-general, have communicated the same to his excellency, the hoppo, that, by some examples of severity, he may cleanse out this fountain of evil. As regards the English merchants, no doubt there are good and upright men among them: but yet, it is to be feared, that out of every ten of them, there may at least be one or two given to deceit. The honorable plenipotentiary, for his part, gives no protection or encouragement whatever to smuggling, and I, the governor-general, never had the smallest suspicion that he did so; still, it is difficult for a single person to oversee so much, and if, perchance, his supervision be not perfect, there will be less or more of smuggling; so I must, as before, beg of the honorable plenipotentiary, that the two countries being now united in friendship, he will be more stringent than ever in his superintendence; the English merchants should not be permitted to listen to the seductions of the hoppo's clerks and followers, to league with them in evading the duties; and now that we are engaged in consulting about a tariff of duties, I still more devoutly hope, that the plenipotentiary will come forward with a plan of rules and regulations to be inscribed in our code as a lasting guide, how we may act together in searching and preventing such abuses.

"For this I now reply, and avail myself of the opportunity to wish your excellency all health and happiness.

"To his excellency sir Henry Pottinger, bart., &c., &c.

"Táukwáng, 23d year, 3d moon, 17th day." (April 16th 1843.)

Partly, we suppose, in consequence of this communication from H. M. plenipotentiary, the authorities at Canton soon after began to bestir themselves to check the growing spirit of evading the duties.

Unable, however, to repose the slightest confidence in the integrity of their custom-house officers, their wakefulness must soon give place, again, to a drowsy unconsciousness of the frauds practiced on the imperial revenue, so long as their own private coffers are rapidly filling.

There is some difficulty found in shipping goods from Canton, in consequence of a dispute between the superintendent of customs (hoppo) and the hong-merchants, regarding the price of the ginseng, which his imperial majesty is graciously pleased to allow the hong-merchants to purchase from the stock yielded by his patrimonial possessions. It is indeed time that this system of trade, convenient though it be for the facile conduct of a large commerce, should cease, and all its pretenses for extortion and annoyance with it. We hope we may soon see the yearly court appointment of hoppo done away with, and the collection of the customs placed, as they should be, under the direct jurisdiction of the governor of the province, who can appoint, as he does at Shánghái and Ningpo, his deputy to preside over the details of their receipt.

Hong debts. It will be seen from the following notices issued under authority of H. M. Superintendent that these claims are at last in a way of liquidation.

Macao, 30th March, 1843.

"Gentlemen,—I am directed by sir Henry Pottinger to intimate to you, that having now had under his consideration, and having most carefully perused and weighed the proceedings of the committee which investigated the claims against the insolvent Hingtai hong in 1837, his excellency has resolved to confirm those proceedings, and to authorize the payment of dividends accordingly, under the superintendence of an officer on the part of the British government who will be deputed to Canton for that purpose. The cohong having reported that a further sum of \$500,000 is ready to discharge the established claims against the Hingtai and other hongs, orders will be issued for its early division, and you are requested to pass the usual receipts. The cases of protest against the proceedings of the committee in the case of the Hingtai debts have been referred to England, and the decision of her majesty will be hereafter communicated to those who are interested in it.

"I have the honor to be, &c.

G. A. MALCOLM.

"To the British merchants in China, creditors of the late Hingtai hong."

Macao, 31st March, 1843.

"Gentlemen,—With reference to my letter of yesterday's date, I am now directed to further intimate to you that sir Henry Pottinger has examined into the claims against the insolvent hongs of Kingqua and Mowqua, and has authorized the payment of them from the monies about to be received, in virtue of the treaty, from the provincial government of Canton, in the proportion which such claims, and those of the Hingtai hong, may bear to the forthcoming instalment.

"As soon as the capital of Kingqua's debt is discharged, arrangements will be made (and promulgated) for adjusting the accumulated interest on it. With respect to Mowqua's debt, his excellency has desired me to state to you, that after having given the question the most careful consideration, he can by no means recognize, or admit, the principle that interest on any portion of the capital can be demanded for a single hour after such portion shall be discharged, and therefore any of the creditors who have received interest for a year instead of eight months, on the late dividend, must write the difference back to Mowqua's credit, and allow it to be deducted from the amount of their next instalment.

"It appears from the accounts of Mowqua's debts which have been submitted, that discrepancies exist in a number of the accounts to an aggregate amount of \$7820,70. Sir Henry Pottinger thinks it most desirable that these sums should be at once settled, and be either struck off, or paid; and capt. Balfour (her majesty's consul at Shánghái), who is about to proceed to Canton, to superintend matters on behalf of her majesty's government, will be authorized to have them finally adjusted, either by an amicable arrangement between the creditors and debtors, or by arbitration.

"There still remain to be considered debts that have been claimed as payable by the cohong, but of which the details have not been agreed to, and likewise debts not originally owing by hong-merchants, but which are claimed as having been assumed by those individuals. With respect to these debts I shall again address you as soon as sir Henry Pottinger has had time to look into, and make up his mind upon them, and in the meantime I have to call your attention to his excellency's letter of the 25th of last month to Mr. Morrison's address, in which it is stated that it is the business of the claimants, and not of government, to establish claims that may be brought forward.

I have the honor to be, &c., &c.

G. A. MALCOLM.

"To British merchants in China, creditors of the late Kingqua, Mowqua and other hong's."

May 11th. Two members of the imperial commission—Hwáng Antung 黃恩彤, one of the secretaries to government in Kiáng-sú, and Hienling 咸齡, lately commanding as lieut.-general, the military district Mantchouria—arrived this day at Hongkong, where they landed under a salute of 11 guns, and took up their residence in quarters prepared for them by H. M.'s plenipotentiary. Hwáng Antung is an officer of high attainments in the literature of his own language, an intelligent and accomplished scholar. He was acting as the secretary in the department of territory and finance (*púchingsz'*) at Nanking, when the fleet passed up the Yángtsz' kiáng last year; and his advice and support it was that encouraged the gov.-general, Niú Kien, to seek for pacific negotiations, and to display the flag of truce from the walls of Nanking. Hwáng took a high literary degree at an early age. Attached to the Hánlin Academy, he has spent his time of service chiefly at the court; and was at one time superintendent of the palace of Jehô. He was sent to Kiángsú with the rank of intendant or commissioner of circuit (*táutái*) in 1840-41. He is now 43 years of age; and likely yet to hold an important position in the government. In common with many of the higher officers, he is a native of Shántung, the province of Confucius' birth. Hienling is a Mantchou, of a quiet and good natured disposition, but in intelligence and knowledge not rising above mediocrity. During his command in the Mantchou province of Ghirin (Kirin), some pecuniary malversation of a subordinate passing unchecked by him, he was degraded; and in the beginning of last year he was sent with the rank of an imperial guard, to retrieve his lost position by his services under Kiyíng. In Kiyíng's first opening of communication with the commander-in-chief, after the fall of Chápú, Hienling was associated with Ilípú in conducting the correspondence opened on Kiyíng's behalf with sir Hugh Gough and sir Wm. Parker. Ilípú.

an older and an abler man, recovered however his position by his then services, while Hienling only gained for himself the decoration of a 'peacock's feather.'

19th. The officers of the special commission, Hwáng Antung, and Hienling, returned yesterday to Canton. We understand that they have been much pleased with their visit to Hongkong. It has certainly been a satisfaction to those interested in the welfare of China to see officers of their intelligence and character introduced so freely as they have been to European society and manners. They dined twice with her majesty's plenipotentiary during their stay; they rode almost daily in a carriage obligingly placed at their disposal; they visited and spent an evening at the institutions of the Morrison Education and Medical Missionary Societies; and they attended, at the invitation of colonel Knowles, a parade of the artillery, whose light field train, with the rapidity of its movements, highly delighted them, especially the military officer, Hienling. On the 17th, they were to have made the circuit of the island, and, at the invitation of colonel Campbell were to see the 98th regiment paraded, and afterwards to take a collation with its officers: but the heavy rain of the 17th compelled them to forego, or defer, that gratification. They witnessed the investiture of vice-admiral sir W. Parker, as a knight Grand Cross of the Bath, on board H. M.'s ship Cornwallis, on the 18th; and immediately afterwards, started for Whampoa in the H. C. steamer Akbar.

We hear that intelligence has been received of Kiyíng having left Nanking, on his way hither, to resume the position of chief of the imperial high commission, rendered vacant by Ilipú's death. He was to make a circuit by way of Hángchau, to investigate the case of one Aoyun, a disgraced officer, whom the 'awe-spreading generalissimo,' Yiking, employed to engage militia and kidnappers during the war, and who has since been stirring up sedition and tumult. He has been made prisoner, and will be sent up to Peking, from whence as a Mantchou enrolled there, he ought not to have been absent without leave.—Kiyíng will probably arrive about the 5th of June at Canton.

A few extracts from late Peking Gazettes will give our readers some views on the shady side of the scene in contrast of the promotions and honors conferred by H. B. M.'s government.

"*March 1st.* The gazettes from Peking during the last few weeks have abounded in particulars more or less relating to the concussions of the recent war. The Chinese law requires that the commanding officer of a division, detachment, or fort, who has lost his camp, post, or garrison, as well as the district civilian who has lost the city, or chief town of his district, shall suffer death; and the officers now at the head of affairs at court, seem resolved to enforce this law with its utmost rigor. A singular thing appears in the rule for the punishment of the civilians: the higher officers who may be residing in the city or town are passed over with lighter punishment, and it is the poor magistrate of the district who has to answer for its loss with his life. His position is explained to us by the old adage, that the magistrate is the little 'king' of his small state, and in the Chinese denomi-

nation of him as the 'father and mother' of his people, in all whose concerns he is expected to take an interest; and we are thus enabled to understand how it is that he is made more particularly answerable for the safety of the district, in which the other high officers are only considered as having their residence.

"The disgrace of 奕山 Yishán and 奕經 Yiking, for so completely failing in their high commands, and their condemnation to death, has been before noticed. We hear of them from time to time, as they approach Peking, but have not yet heard of their arrival there. Wanwei 文蔚, who was stationed, under Yiking, at Hángchau, is condemned to share their fate. Yáng Fāng 楊芳 who preceded Yishán at Canton, and, who was, with him and Lungwan 隆文, cooped up within the city, has by his early retirement from the scene, carried away unsullied the laurels which he gained in the Cashgar war against Jehanguir. Tsishin 齊愼, fortunate in not arriving at Canton till after its beleaguement, and in only reaching Chinkiang after its gates had been closed, though he precipitately ran, with his two thousand best men, upon the first fire, and struck not a blow in support of the brave but too self-willed Hailing, has escaped with nearly as much of praise as of disgrace; he has returned to Sz'chuen.

"Old Tau Chinpiú 寶振彪 the naval commander-in-chief of Fukien, by being luckily abroad in search of pirates, (whom he pursued to the coasts Chekiáng), not only, when Amoy fell, escaped a violent death by his own or an enemy's hands, but also gets clear now with a deprivation of rank, retaining his office,—a deprivation out of which eight years' good conduct is to restore him to his former position. The emperor's hope that gratitude for such indulgence will rouse our old friend to active exertions, might have been spared. His departed energies will never return to the feeble old man on this side the grave, who is most anxious to retire in peace to his quiet home in Káuchau. The intendants (táutái) of the circuits, whereof Amoy and Ningpo are the seats of government, are also to suffer disgrace. Old Liú Yáuchun 劉耀椿 of Amoy, and Lu Tsecháng 鹿澤長 of Ningpo, will deem themselves fortunate if their public course be ended with a gracious permission to retire to their homes, title-less as they first left them to seek dignity and honor. They are both from the native land of Confucius—Shántung—are both men of ability, and the former especially is a man of intelligence, and actuated in his official station by good and kindly purposes. Wú Fki, the intendant of Shánghái is among the few honest-hearted men in office in China; but possesses little ability. He is from Fukien, and will return thither to live the rest of his life in private.

The two whose condemnation we most deplore are, Yü Púyun 余步雲, who was commander-in-chief in Chekiang, and in that capacity resided at Ningpo, and was present in command at Chinhái, in October, 1841,—and "old Shú"—Shú Kungshau 舒恭受, the civil officer in charge of Chusan on the 1st of that month, when that island was a second time occupied by British arms. In different ways they have both deserved a fate far other than the ignominious death to which they are now condemned. Yü Púyun has been condemned by the Grand Council, in concert with the three high Criminal Tribunals, to immediate death."

21st. The province of Chili has been suffering much under the

effects of drought and flood, during different periods of the past summer: and the taxes due have consequently been remitted till such time as a more fruitful year will enable the cultivators to pay them. The troubles of the empire, from bad seasons, war, insurrection, irruptions of the Yellow river, and now the appearance of the comet, have stirred up one of the Board of Censors to recommend to the emperor that he open his ears more attentively to receive advice and reproof. His majesty defends himself at having at all times given free approach to all advisers; but declares his aversion to mere superstitious wailings, that are devoid of all practical bearing on the good of the people and nation.

The part of the Grand Canal which is being deepened lies between Chinkíáng and Súchau (Soochow). The emperor has deemed it necessary to send out special commissioners to superintend the works on the Yellow river. Ching kang and Lí Hwui are their names. Lí Siángfan, who was last year sent as a special commissioner with reference to the Grand Canal is still acting as the governor thereof, Linking, the late governor, being disgraced. Another special commission is setting in Húkwáng, with reference to the insurrections and riots there.

20th. The Gazettes from Peking that have just reached us are very devoid of interest. Many of the details which appear in them still relate to the recent war and its consequences, riots in different provinces, disgrace of officers of the cities and districts which fell to the British arms, rewards to the contributors to the expenses of the war and the defenses of the provinces, &c., &c. Kíying has proposed a new course of instruction and trial for naval officers, in which gunnery, and particularly the use of the musket, is to take the place of archery. Chin Kíiping, a retired commander-in-chief, who appeared for a brief time again at Tsáugo, has proposed a new composition of gunpowder which is to be adopted.

Another subject to which the Gazettes frequently refer is the deepening of various parts of the Grand Canal, and the adoption of preventive steps against the encroachments of the Yellow river, which has just been repaired, after having a second time burst its banks during the past year. Lin Tsisü was employed on the first repair, at the end of which he was dismissed to his place of exile in Ílí. In the second repairs he is not alluded to. He was for some years, before the period of his coming to Canton to destroy the opium, one of the principal officers employed in the management of the Yellow river.

22d. We observe that Telke Dortsí, the president at Kourun, which is the capital of the extensive but thinly peopled country of the Kalka Mougols, has recently been at Peking. The little that we know of this people, from P. Gerbillon, who with other Jesuit missionaries was frequently there under the orders of the emperor Kánghi, and from Timkowski, the head of the decennial mission from Russia in 1820-21, makes us anxious to know more.

Still more interesting, probably, would it be to gain an accurate

knowledge of the 'Toungouse races of Mantchouria, and of the vast, thickly wooded country of Ghirin and Saghalien, or Tsitsihar, in which they dwell. To the little information we derive from the Jesuit missionaries regarding this country, we can only add what Péyrouse has told of its shores, when he coasted it, from Corea to the island of Saghalien,—at the mouth of the river of the same name, which, after a long course from the Russian frontier, there disembogues.

24th. We find mention made of five Lewchewans wrecked on the coast of Chekiang, or rather taking shelter there, after being driven by a violent gale off their own shores.

Building of a new temple. A new temple has lately been erected by the Chinese on the shore westward of Macao, for the reception of an image of the god Wákwáng 華光, which literally translated means Glorious Brightness. This god is supposed to rule over the element of fire, and is supplicated for protection against the designs of incendiaries, against the lash of the Thunderer's whip (as the Chinese call lightning), and to preserve the worshiper from the dangers of the elements generally. This image was brought from the north last year by some person connected with the Expedition, and presented to one of the residents in Macao; if we have been rightly informed, it was obtained from a temple in one of the towns on the Yángtsz' kiáng, perhaps Wúsung or Chinkiang fú. This idol was afterwards put up at a furniture sale, and was bid in by one of the shopkeepers of Macao, who on receiving it home carefully placed it away. A subscription paper was circulated among the gentry and tradesmen of the town, and placards put up in public places, setting forth the virtues of this god, and calling upon every one to aid in erecting a proper building for his reception. Between \$2500 and \$3000 were subscribed, and enough of this amount was paid in, to build a temple of three rooms; the consecration of the temple and installation of the idol were accompanied by a theatre and a mass, for the former of which the most talented company of players the provincial city could produce was engaged.

Proposal to repair an old temple. The following paper has recently been circulated in Canton, but with what success we have not heard. The Goddess of Má tsúpó is much supplicated by seafaring people in China for protection against shipwreck and prosperity in their voyages. For a notice of Meichau, where this deity has a large temple, see vol. II., page 563.

Proposal to rebuild the ancient temple of the Queen of Heaven near the imperial landing-place on the south of the city.

The old temple of the most honorable, the Queen of Heaven on the south of the city is an ancient structure, and ought to be restored. The seafaring population receive happiness as they regard its bright and soft effulgence, but [the citizens of] the city of rams are ashamed as they behold its dilapidations. Our predecessors have already successively repaired it, and for thirty years, it had been a venerated temple, when suddenly the English banditti attacked it. For two years the dust and rubbish have rendered the buildings and galleries nearest the water side, like heaps of tiles and rubbish. While the deity is not at rest, can the thoughts of men be tranquil?

Now the present happily being a time of renewed and general quiet, and the common swept of all infelicitous nuisances, under favor of the benign dignity of her secret protection, it is still more proper that the brightness of the temple may be made to return, and its flying eaves project in restored beauty. It is proposed to rebuild the front temple for the worship of the most honorable goddess, and it is also thought, to restore the rear hall for the service of the two holy ones, the god of Letters and of War.

We take the likertly therefore to call on good men for their moderate contributions; the original foundations are still extant, and by united efforts the work can be at once raised: how much more then ought a city so long celebrated for its riches assist the more liberally in this work! From near Fátí, when the wind is still, the distant sound of the bell, where the river market is held can then be heard. When everything is prepared, the work can soon be completed, and all will see the doings of the goddess, in the pictured pillars radiant in colors of red and azure. Then soon will the sides of the pavilion, its carved rafters exhibiting the beauty of their coloring, mirror forth the vacant hall below. When the curtain of the goddess is fully prepared, millions of myriads will all share her condescending efficacious influence: when the eastern streams visit their ancestor, then will the ocean enjoy a never-ending tranquillity.

The investiture of H. E. vice-admiral sir William Parker with the insignia of a Knight Grand Cross of the Bath was performed by sir H. Pottinger on board H. M. S. Cornwallis in Hongkong harbor on the 18th inst.; and on the 20th, sir W. Parker invested sir H. Pottinger with the badge of the same honor at the Government House.

The U. S. frigate Constellation, which left this for Manila last month, made her appearance after sailing from that port in the harbor of Amoy about the middle of this month. Commodore Kearny there met with the Am. schooner Ariel, capt. Shannon, whose sailing papers he examined, and ordered the captain to take out whatever treasure and cargo he had on board, and return directly to Macao.—We avail of this opportunity, while speaking of the *Constellation*, to explain a remark made on page 108, regarding an *American officer*, that the gentleman there referred to was not an officer, nor had ever received a commission of any sort from the government of the United States.

The hostile feeling against the English, felt by the people of Canton and vicinity, which has not at any time since last December altogether subsided, has lately taken a new mode of showing itself in the dispersion of a forged edict, purporting to be from a high English officer. Forgeries of official papers are not uncommon in China, and we introduce it here merely as a specimen of such performances.

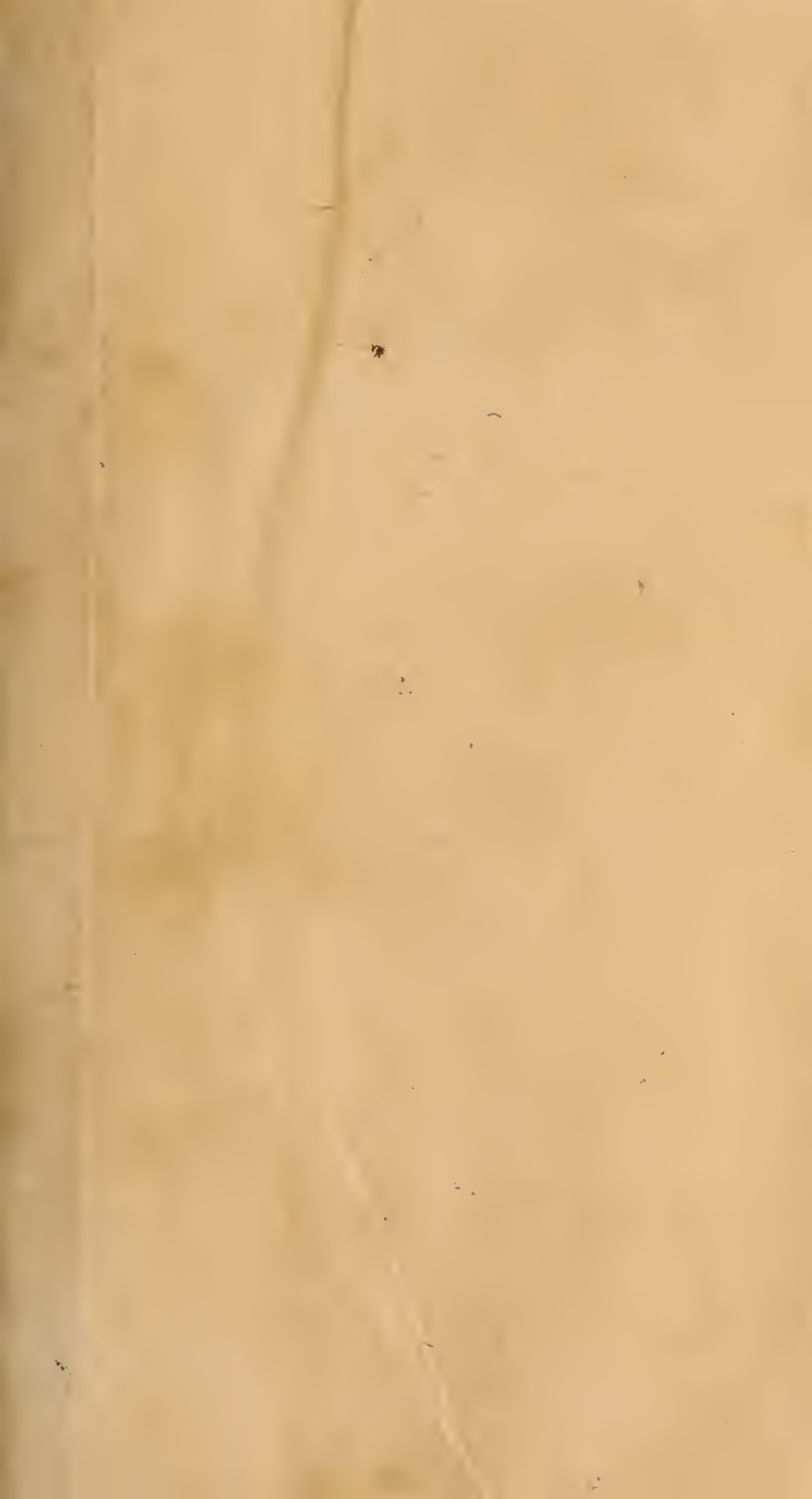
Ma, generalissimo for subduing the East, created an Earl for pacifying the Chinese, and commander-in-chief of the land and sea forces, and of the commissariat, hereby issues distinct commands to the officers and people for their implicit obedience, that disaster to the country and ruin to families may be prevented: Whereas the government of China having lost its authority, insulting those that are weak, and dreading those that are powerful, has plundered our property, forced upon us a bond, imprisoned our subjects, and appropriated the goods of our people, in order to stop the flow from, and supply the deficiencies of, the treasury: it thinks nothing of thwarting men's wishes and bringing calamity upon their persons. I, the generalissimo, reflect, that China is governed by crafty rulers: such as Hwang 'Tsiohtsz', who advised to make it (smoking opium) a crime worthy of death, and thus get himself raised to a station of power and profit; he made a law by which innocent persons could be implicated, and

the rulers forced the people to flee. I think many a person of talent and bravery must from this cause have left; and because they have gone, much injury and loss of life has ensued; this has been a sort of provoking a contest, and they have willingly hearkened to whoever led them any whither.

I, the generalissimo, looking up to the signs in the heavens, and also observing the feelings of the people, and availing of their indignation, have memorialized my sovereign that she straight appoint a leader with full powers to come hither, and execute judgment upon China, and save the lives of you people. Heaven assists, the tide is rising, the wind moans,—we shall certainly get what we seek. [It will be as when] in Kiangnan and Chekiang, we took cities without the least effort, we seized districts without firing a gun. Wherefore the great army of the empire will flee and hide on the first bruit, and not one of the famous generals of the army but will submit or lose his life. At that time, not only was Kiangnan in my power, but even the imperial capital was completely under my control; however, I remembered your ruler, morning and evening venting his tears and cries, and lamenting the danger to his power. He knew that he had no capable adviser near him, and no brave general in the army, and therefore commanded Niu Kien, Ilipu, and Kiying, who came aboard my ship themselves, and presented a submissive statement, willing to have their country dismembered that peace might be obtained, and pay tribute in future years, and agreeing to a treaty as evidence of all these things. If these princes and statesmen thus trembled at heaven's (England's) majesty, the people of the country would of course be submissive; but there are in Canton alone certain stupid persons, ignorant of heaven's decrees, and careless of life or death, who presumed to oppose these arrangements, and being set upon stirring up a conflict, petitioned the authorities, the while quite unaware that all their rulers are at the beck of my subalterns.

Moreover, your high emperor gave me liberty to select any place I pleased out of four provinces which I might govern entirely in my own right. Now, if I erect buildings, the people themselves will obtain great profit; why then do they repeatedly oppose what is agreed to, starting so many new devices, and causing every body to detest them? Truly, they act like one pounding a rock with an egg, bringing upon themselves ruin and woe. The people of Canton lightly regarded me, but when my troops came to the frontiers, of all those who were called gentry, or clever strategists, or brave heroes, not a man was to be found. Now, the Chinese are of such a nature, that without they are coerced they will never agree to anything; but I, the generalissimo, well knowing your silly perversity, cannot bring myself to inflict upon you additional injury. Besides transmitting orders to the governor, lieutenant-governor, and the other high officers at Canton, that they go in person to every place and promulge these commands, I fix a limit of two months in which they can clear a spot for me to reside, moving everything clean away immediately. I, the generalissimo, will also appoint an officer to arrange for the price of the land, I will not at all permit him to extort it from you at an inadequate price, nor on the other hand, will you be allowed to put a higher rate upon it than is reasonable, bringing a severe scrutiny upon yourselves. If any set themselves in opposition, or dare to resist, there is no two ways for them, but I will straight raise a great army of troops and ships, sweep away the forts and rase the city, leaving not a man, woman, or child, nor a foot of grass behind. If there be not a full search where to establish, I will fill every house with exterminating slaughter; and then your repentings will be of no avail. I again issue these commands to the said rulers and soldiers in those places, that within a month they are one and all to go away, and not give rise to any trouble by opposing. Wherever there are forts, and troops in them who can be relied upon to guard them, let them without hesitation fully believe their high officers. Thus will officers find promotion, and the body of the people be at peace. Let this be implicitly and fully obeyed. For this, is this proclamation issued.

Affairs at Hongkong. By a notice in the Hongkong Gazette of March 23d, we learn that Lt.-col. Malcolm, c. B., on his return, resumed the duties of secretary of legation to H. M. Plenipotentiary and R. Woosnam continues to act as secretary to Sir Henry Pottinger, and J. R. Morrison as secretary and treasurer to H. M. Superintendent.—Two daring robberies were recently perpetrated there, one upon the godowns of a mercantile house, in which three Chinese were killed; and the other on the 9th inst., upon the house of the Morrison Education Society; besides "many others too numerous to mention." Orders have been since issued by the chief magistrate, Major Caine, requiring all Chinese to carry lanterns in the evening, and not to stir abroad after ten o'clock P. M.; no native boat is allowed to move after nine P. M. These regulations have thus far, tended to maintain the quiet of the place.





Date Due

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